

HENOLOGY AND ONTOLOGY IN BYZANTINE PHILOSOPHY

THEIR ANCIENT AKROAMATIC MENTAL POWERS

by Dr. Stefan Grossmann

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The eastern Roman empire, today usually called “Byzantium”, was founded by Emperor Constantine, who, after military victories against his internal enemies, solidified his power by declaring Christianity to be the state religion. Under Constantine’s sponsorship, a heretic text was forged by his bishops and minions that we know, with, ideologically, only insignificant changes since then, as the “New Testament”. As imperial ideology, it was the founding act of the intellectual history of Byzantium. The force of mind behind that daring and successful act remains impressive to our day. Studying its history, we see ancient akroamatic mental powers at play, harnessed to the cart of mass manipulation wherein, for a bit over a millennium, rode one of the great empires of history. Little understood, all true empires henceforth are mental, of deep-seated belief systems.

Henology is a Buddhist implant into the Platonic lineage of classical Greek philosophy. It is the cultivation of Oneness, which is approximately, but not exactly, the same as concentration and pacifying the mind. It is also a projection of Oneness into the experienced world. This was the educational program of Neo-Platonism since Plotinus, founder of the movement, with interruptions, to the end of the Byzantine age. It continued into Renaissance philosophy and is still with us. The foundation for this western branch of Buddhism, acting under the name of Neo-Platonism, was laid in classical Athens by Plato, the pupil of Sokrates, and the teacher of Aristotle. Henology flowed into the building of the ideology, such as through Dionysios, creating a militant coherence as we today can witness it in one of its still vibrant branches, Islam. We ourselves, the decadent west, have largely lost its coherent strength under the erosion of Biblical certainty.

The other major forming influence of Byzantine wisdom writing beside henology was ontology. While henology promotes a viewpoint of “being One”, from the Platonic vein, ontology searches to promulgate a viewpoint of “being”, from the Aristotelian vein of ancient philosophy. The two principles, which are not opposites but are complex attractors of the mind with a high creative potential, can be termed, in modern diction: “Oneness”, and “Beness”. The latter term is a noun formed from the auxiliary verb “to be”.

The term “beness” is theosophical and is the same as the Sanskrit term “Sat” which means, “fundamental existence”, but not in the meaning of “that what is”. “That what is” is merely a conceptual opposite of “that what is not”, whereas “Sat” has no opposite since, as a fundamental, it includes all opposites. The same akroamatic, theosophical hidden meaning informs Aristotle’s proto-scientific philosophy of being, namely of that what is behind being, or Metaphysics. I contend that it was this theosophical hidden meaning that was, above all, developed by the millennium of Byzantine receptions. Philosophy especially since Heidegger in the twentieth century has been opening up to the intellectual problems of “beness” in the branch, ontology. Three names seem fitting: a universe religion, cosmic consciousness, and, philosophical monotheism, subsequently to mix and merge with Christianity.

This interpretation was designed to open an adept’s awareness of the mental powers that sit in a controlling position behind the world that our senses suggest to us as reality. That comes from a knowledge tradition that has been lost and needs to be restored if humanity, in particular in the west, is to find its inner equilibrium.

What is collapsing
is imperial ideology,
not Christianity.

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Dr. jur. Stefan G. E. Grossmann

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I try not to repeat myself directly, so please review what has been said to avoid such questions.

I refer to my six foregoing pro bono books above.

1 **Slow 200 Year New Testament Implosion – What Comes After?**

It has been a standing joke that religion is a lie. Well, of course, religion is about belief, beliefs, and belief systems. Meaning, not about knowledge. Can numbers lie? People lie, and they use numbers. Numbers per se have no truth value. Same: beliefs per se have no truth value. In that sense it is unfair to say that religion is a lie.

Every human has an individual free will. Man's natural religion is the religion of the free will. Religion has been a set of systems, globally, to paint that over and to let us forget that fundamental, a fundamental that is not fundamentalist but that is natural. Religion has built cathedrals of words establishing powerful rhetorics of ignorance. That is what, essentially, religion has come to be identified with.

Freedom is first of all to believe what you want. (In legal history, that is a famous thesis of the mother human right, being the right of freedom of religion.) The free will is an all-powerful divine device in the life of an individual, stronger than the nation, stronger than nature, stronger than death. The free will connects us with our divine nature. It is a fact of life that, thus, the free will is the key target for all manipulators.

Religion as a rhetorics of ignorance has kept awake in man a certain sense of spiritual identity. When humanity moves to their next developmental stage, that becomes transparent as a program with a beginning, a middle, and an end. The end is being reached when the old spiritual identity is no longer satisfactory, and is no longer tenable. Such as, if it is based on sacred scripture, the scripture turns out to be faked and forged.

That is the case with the New Testament, the foundation for both Christianity and Islam. Cues are: Tischendorf and those text critics walking in his footsteps, the Dutch Radical Critics (down to Hermann Detering who is writing his critique in our current lifetime), and others. After 200 years of this, the New Testament is not even a rag any more. It is dust.

There are very old Gospel texts (many different ones) and they do indicate a Founder. They have very little to do with our modern textus receptus. St. Paul of Tarsus, on whom Christianity was based (not on Jesus), is dust due to the textual critique. Howling theologians, especially from the Protestant camp, deny this rabidly. They are of yesterday and have no answers to the problem.

It is worth inquiring if there are answers to the problem. This book is such an inquiry. It is necessary to turn away from rhetorics. Religion is no answer. Parts of the answer come from scientific knowledge that has been growing since the Renaissance, and exponentially so since the twentieth century. The problem of knowledge is its fragmentation due to - necessary - specialization.

The internet age marks the dawn of a continuing synthesis of knowledge. That is a modern version of what the ancients called philosophy. There is knowledge both secular and spiritual. The great challenge is the synthesis of both aspects. That raises questions of method prior to any questions of content. That also raises questions of precedent prior to any questions finding creative new ways for our future.

A bold proposal is that the free will, man's natural religion, is exercised primarily not in the fields of politics and economics (and, especially, not in the field of banking and money-making). Man's individual free will is exercised, primarily, through what I call "contact systems" (see my vol. 1 listed in the front matters above). The free will is a center in our energy bodies. I navigates man through fate. This is done, primarily, by connecting with elements in the spirit world (examples: prayer, meditation, samadhi). I believe that is the answer for our future.

Contact systems have always been behind religious systems. They are what enabled the Founders. Even apart from the Founders, they have been kept alive, usually in secret or semi-secret, by knowledgeable and able people who are open to the spirit world. The basic form of this is the shaman (Mircea Eliade). All Founders were shamans in a functional sense. Not all founders, of course, were part of what religious scholars identify as shamanic religion. The reason is that there are many different contact systems of which shamanism is merely the basic type. The expression "shaman in a functional sense" could also be rendered by the word "prophet". *The great shift is a shift away from sacred texts to sacred systems.*

The New Testament, our text of its four Gospels, all the attributions of the alleged New Testament authors, and the entire corpus of writings of an alleged St. Paul of Tarsus, are by-products of Roman imperial fantasy of late antiquity and of Byzantium, in particular under Emperor Constantine. They were the greatest confabulators of all. To perpetrate this monster fraud on mankind, they used the entire intellectual resources of the ancient world. The highest arts of rhetorics, logics and dialectics went into the making of the poisoned cake of war and persecution that is known to this day under the shamed name of Christianity which it is not.

The alleged St. Paul in the New Testament is an anachronistic fantasy figure, namely an early Christian imperial hate preacher with a vengeance. Sadly, that is the model for all Christian churches to this day. The agenda connected to the Paul fantasy is to avenge what we may bracket as "the Jewish assassination of Christ" (no insult to Jews intended). Thereby, the closest resemblance of the New Testament avenger, St. Paul, is Zoroastrian dualism, used to signify the late antique Roman imperial ideal of sociopathic efficiency. Is that truly Christian? No, not in your wildest dreams. Well, then how did this, by the fourth century A.D., become the functional core of New Testament Hypo-Christianity? The answers sit in the fields of delusion, textual forgery, and pervasive imperial Church fraud, implemented by mass murders and by thereby wiping out any and all traces of independent original Christian communities.

The protagonists of this self-styled Christianity are puppets on the stage of ancient paganism. Using the hateful word of the Church itself for such machinations, the New Testament is heresy of the worst type, its advocates and followers genocidal heretics, its bloody "father" type an insane butcher in the heads of the mental empire's gullible dupes. Down with the empire! Down with the fraudulent New Testament! Down with the churches that thus propagate the unfree co-dependent self-destruction of man! Down with their textual lie! There is so much that is useful in such a proposed critical process that it provides essential answers to the question that was asked above at the outset: to set humanity free from the mental parasites of the lie. Down with the dyslogics that enable the ignorant rhetorical denial of the lie to this day! Strangely, that answer, too, can be found in the process, not of destruction, but of transformation.

In the terminology of religious studies, the understanding of the New Testament, in our time, is changing to that what the New Testament truly is, namely, a collection of late antique *mythological* texts. As is generally known from the genre of myths worldwide, that does not preclude some possible authentic core(s).

Some bibliographical primers about the textual default of the New Testament are below at the end of this chapter. Given the default of the New Testament, the very first obvious query is to turn to the Old Testament. The Old Testament, also, has its textual problems; but, compared with those of the New Testament, they are magnitudes lesser.

The key mystery of the Old Testament is not Jesus of Nazareth, the Christ, and is not any messianic human figure, but is the question of the Tetragrammaton YHWH: Who or what was Jehovah (Jahwe, etc.), a type of entity that tends to appear in the plural? The identification of Jehovah (Jahwe, etc.) with “God” (the One God above all) is nowhere outspoken in the Old Testament. Such an identification occurred only when the Hebrew texts of the Old Testament were translated into western languages. It indicates about as much as that the original meaning(s) of the name and several related names of the Hebrew texts was, or were, lost in translation. The first response, as proposed, to the textual default of the New Testament is such a critical reading of the Hebrew texts that make out the Old Testament of the Bible. The God notion that we read into this is part of the New Testament concoction, and is not part of the original texts (as far as we can determine such) of the Old Testament.

Scholarship suggests that the ancient pronunciation of the Tetragrammaton may likely not have been the word sound represented by the English spelling “Jehovah”. Early commingling of the Hebrew vocabulary of names with pagan elements has strong evidence, which leaves irksome question marks for any etymologist.

On a formal note, Jewish wisdom always has avoided *conceptualizing* God, versus deploying sacred names, such as YHWH, Adonai, Elohim, and their likes. In that respect, too, the Jewish reticence against a God-concept has been lost in translation into any Non-Hebrew languages. Thus, no Jew will readily explain or define “what God is”, an act that would be brushing Judaism against its grain. The replacement for a “definition” is what is often categorized as a theology of divine names (with a plurality of names, more than merely one name), now lost today to practices in the west.

There is consensus, as far as I can tell, that God can be named, but not as to any definitive name or names. I would call that a nominalistic consensus. The New Testament is not needed for that. In its current and traditional interpretations, the New Testament is actually an obstacle against such nominalism, since the New Testament - as I find: falsely - purports to provide a realistic (versus: nominalistic) solution, or solutions (such as: the “Saviour”, the “Trinity”, and probably a number of other ostensible but illusionary pseudo-solutions.) That is a hallmark left by the mythologizing and rhetorical creation of the New Testament. That is good theological grounds to lay to rest the New Testament, apart from any textual questions.

There is scholarly consensus that none of the author names of the Gospels, of the Johannine corpus, and of the Book of Revelation are correct. Those texts were written by anonymous writers, or in most cases clearly multiple writers, whose names are unknown to us. All of those texts have in common that they promote some form of more or less developed theology, a trait that they also share with the (Pseudo-)Pauline corpus in the New Testament. None of the refined theological theories can viably be attributed to Jesus. The question if such theological theories predate the Patristic age is an open question to say the least. Clearly, the Patristic Fathers do not present to the world a single monolithic block of theory that they would have found spelled out in older texts. That suggests that there were no such older texts as far as the utilized theory components are concerned. Focussing on the purposes of the textual developments prior to 381 (Niceno-Constantinopolitan Creed), it was a “snowballing”, apparently driven by theoretical dynamics, mainly of Christology.

The development never reached the epistemological certainty of scientific knowledge. It ever remained, and remains, suspended in the fogs of doctrine and belief, as far as the non-monastic common folks of Byzantium and later states were and are concerned. All sources make it evident that that was in the power interests of the Roman empire and the Constantinian Church. That coincided with the fact that, prior to our modern information age, there were barely any resources available in the west to establish a sacred science. The later parts of this book will discuss aspects of sacred science in context. Also see my six books listed above in the front matters. These aspects, to my mind, are definitely part of an answer that can respond to the question asked at the outset of this book. A relevant example for such a development occurring today is described in the book by Michael C. Legaspi: *The Death of Scripture and the Birth of Biblical Studies*; Oxford 2010.

It is exactly this development that has let the faith in the New Testament texts erode due to the pursuit of curiosity, a sign of intelligence. People in growing numbers no longer want, merely, to believe; they want to know. The churches of yesteryear have in no way comprehended this major intellectual upgrade of religious engagement to date; and for lack of organizational and educational preparation they are largely unable to provide answers to the new set of questions that has matured, clinging to the old and outgoing paradigm of blind faith-only. The silent grass roots shift is at least as momentous as Martin Luther's Reformation. It will not pass without incisive change.

Brainwashing is the traditional method of religious leadership outside of Buddhism (which is not a religion but is a long established sacred knowledge system of both theory and practice.) Here is a biblio-group about alternative and modern religious movements. The featured scholar of this biblio-group is Professor Olav Hammer of the University of Southern Denmark in Odense.

There is an overlap between religion (belief) and science (knowledge) that is, abstractly, categorized as "sacred science". Authoritarian leadership (brainwashing) is not compatible with genuine scientific activity. The societal effect of sacred science is to undermine and to abolish the traditional stultifying ways of religious leadership, which are at the power core of the impasse and of negative leadership phenomena such as myth-making and the rhetorics of ignorance. This effect emancipates the individual free will that is held in mental fetters by traditional religious leadership brainwash.

Christianity once was a New Religious Movement (NMR). It grew from an obscure to a mainstream lie cult and has remained in such a position to this day, foisting its deceptive core across the planet in the planet's largest religious community. The brainwash/mind control allegation will hold for as long as there is vitiating fraud as the major component of such a cult or religion. There must be no interests to sustain fraud, when detected, as a major component of a cult or religion. No interested position can justify fraud (against Ann Penners Wrosch: *Undue Influence, Involuntary Servitude and Brainwashing: A More Consistent, Interests-Based Approach*; in: Loyola of Los Angeles Law Review, 1-1-1992, Loy. L.A. L. Rev. 499 (1992).) Available at: <http://digitalcommons.lmu.edu/llr/vol25/iss2/4> The claim at the heart of such a justification is self-serving and is therefore null and void. It also demonstrates that the Roman Catholic leadership is open to the use of deception and fraud. The overall issue is hotly debated, see: Benjamin Zablocki, Thomas Robbins (editors): *Misunderstanding Cults, Searching for Objectivity in a Controversial Field*; Toronto, Buffalo, London 2001.

My personal opinion is that a religion, in particular Christianity, is fraudulent, if it is based on fraudulent texts, such as on the New Testament. The key text of Islam, the Holy Quran, is clearly not fraudulent. The Quran reveals the aspect of Allah as Divine Oneness (henology). That is important for the answer in quest.

I have researched and argued that Islam is a complex reception phenomenon of Arabic, Neo-Platonic, and Buddhist Oneness philosophy in the west, i.e., that Islam is a transformed continuation of a now lost western branch of Buddhism (a/k/a Neo-Platonism). The academic study of Buddhism is Buddhology. One field of Buddhology is to study the geographical spread of Buddhism. The current monograph of standing of this field is: Ann Heirman, Stephan Peter Bumbacher (editors): *HdO The Spread of Buddhism (Handbook of Oriental Studies, Section Eight, Central Asia, volume 16)*; Leiden, Boston 2007. The western branch of Buddhism (Neo-Platonism) is considered in that volume, see: Erik Seldeslachts: *Greece, the Final Frontier? – The Westward Spread of Buddhism*; in: HdO supra; pp. 131-166 (further to my vols. 1, 5 listed in the front matters above). P. 150 mentions, for example: “the crossroads between Judaism, Gnosticism, Christianity, Neo-Platonism, and similar agents of the orientalisation of the West”, and Mani the founder of Manichaeism. This also implies a significant backward extension in time for the study of western orientalism, cf. Urs App: *The Birth of Orientalism*; University of Pennsylvania Press 2010. For those oriental introjects into Christianity, and into the sacred methods of the Byzantine Church (especially via Pseudo-Dionysios Areopagita), we may also assume a non-fraudulent nature, to the benefit of preservation of parts of Christian tradition.

As the later chapters of this book will discuss, the major non-fraudulent parts of the Christian tradition are, regardless of the oriental introjects, significant though they may be, the received elements of ancient Graeco-Roman philosophy, transformed in their understanding via “Byzantine receptions” (my term coined in my vol. 1 listed in the front matters above). I venture to predict that these philosophical traits of the Christian tradition will step to the foreground as the New Testament crumbles and falls away, perhaps like a cherished starter pack for the past 2000 years.

It is time to return to the biblio-group that I mentioned, featuring the work of Professor Olav Hammer in Denmark. Strangely, Christianity will, as I expect, enter its new future life through a second-time stage of being a start-up religion. It is a good idea to review insights of religious scholarship as to what that may mean.

By way of an introduction, let us look at the New Testament texts, in three groups: the synoptic Gospels, the Johannine corpus, and the Pauline corpus. The synoptic Gospels are purely authoritarian, reflecting the mainstream of the early Byzantine state church of Emperor Constantine. The Johannine corpus is more dialogue-oriented by comparison with the first group due to its logos philosophy that goes back to Philo of Alexandria. The Pauline corpus is only partly authoritarian, namely, mostly, due to its (false) author attribution, an alleged St. Paul of Tarsus. Apart from that false author attribution, the Pauline corpus with its firework of high rhetorical arts distinctly features numerous argumentative openings.

A key example for an argumentative opening of the Pauline corpus is discussed in: André Munzinger; *Discerning the Spirits, Theological and Ethical Hermeneutics in Paul*; Cambridge 2007. Discerning the Spirits is a topic that waxes strong especially when times are troubled for established belief systems, see: Clare Copeland, Jan Machielsen (editors); *Angels of Light? Sanctity and Discernment of Spirits in the Early Modern Period*; Leiden, Boston 2013. The example shows that, after removing the false authority of apostolic author attributions, all of the New Testament texts may still gainfully be studied as prime examples of early Byzantine receptions, however, with particular emphasis on the Pauline corpus due to its numerous argumentative openings of topical relevance to the religious crisis of our day.

Most religious people are intellectually oblivious to the spiritual world, which is a different world than the three-dimensional world of the physical senses that we consider to be reality, and the entire reality. On the

emotional level, all children, and to a lesser extent all grown-ups, are well aware of the spiritual world, while, due to misplaced (I say: atrocious) cultural conditioning in our world of lie religions, lie politics, lie media, lie schools, etc., the connection of this emotional awareness with the intellect are severed from about age of three and upward.

The two points on the agenda thus would be: to change cultural conditioning for the better so that children no longer become such spiritually ignorant beings, and, for those who have already grown into the spiritually ignorant condition, to reconnect the intellect to man's natural emotional awareness of the spiritual world. This includes working from both ends, like when digging a tunnel, namely, re-training the emotional awareness to come out of its hiding, and re-training the intellect to dissolve its ego defence mechanisms (EDM) that are described in psycho-analysis. It is quite obvious that the one part is dominantly feminine and the other part is dominantly masculine, and that both need to work together, on the mental level and also on the level of church organization. It is anachronistic, to name the key example, that Roman Catholicism, and Islam, the two largest religions on the planet, are under masculine leadership, which is dysfunctional, and dates from medieval war periods. Ideally, there should be a slight preponderance of the feminine element in a sacred balance with the masculine element.

One important task is to discharge language, such as the terms "mystic" and "mysticism" which are palpably beset by a defensive posture arising from the cold intellect of the walled-in ego of the Ego Defence Mechanisms. This book will carry on on the mental level (apart from the social level just touched upon.) The two aspects that need to merge and balance, approximately the feminine and the masculine, are reflected on the mental level by henology and ontology, those two fundamental attractors that we may distinguish at play creatively in Byzantine philosophy, and in Byzantine receptions.

Professor Olav Hammer and his colleagues have done much to break the ice. Olav Hammer's perspective is Scandinavian, from a corner of the globe where these things are already more advanced than elsewhere.

The New Testament is a total forgery.

What should we do?

Be happy and take the opportunity.

There is much to achieve by it.

At the core of spiritual science are difficult issues of psychological fact-finding. The inner psychological self-experience of people may vary: from individual to individual, from one ethnic group to another, and, also, from one historical era to another historical era. Thus, in a comparative view, researchers are faced by several different - mainly: two different - types of inner psychological self-experience. Subjectively, for experiencers, their own type of inner psychological self-experience is "true", to the exclusion of any other psychological self-experience. Due to that problem, the "truth" of one type or another type of inner psychological self-experience largely eludes debate. Researchers who wish to get to the bottom of spiritual science at its foundational levels thus are best served by the axiom of several different "truths" of inner psychological self-experience.

The two main types that I mentioned are: (i) the ego mind (Freudian paradigm, modern western man, and all so-called "ordinary people") that is characterized by ego defence mechanisms (EDM) as described by Anna Freud and psycho-analysts building her EDM research; and (ii) the heart mind (Aristotelian paradigm, ancient and eastern spiritual mind). The slider of "separation" versus "connectedness" is governed by this.

A second axiom is proposed: one's own inner spiritual self-experience is not set in stone, but is changeable. Essentially, and in practical terms, spiritual science is a large, ancient and modern, body of experiential knowledge how one's inner spiritual self-experience can be changed, with methodologies, and with functional orientations. Terms such as: enlightenment, awakening, liberation (mukti), opening the chakras, becoming sentient, astral awakening, spirituality, Oneness (with other spirits in a non-solipsistic spirit world), henosis, unio mystica, heart prayer, Christian "born again", initiation, etc. highlight aspects of this.

A third axiom is proposed: namely, that spirituality works (i) not with the ego mind, but (ii) only works with the ancient and eastern heart mind. The change, when it happens to "ordinary people", bestows to each one the invaluable personal experience of (at least) two types of inner psychological self-experience.

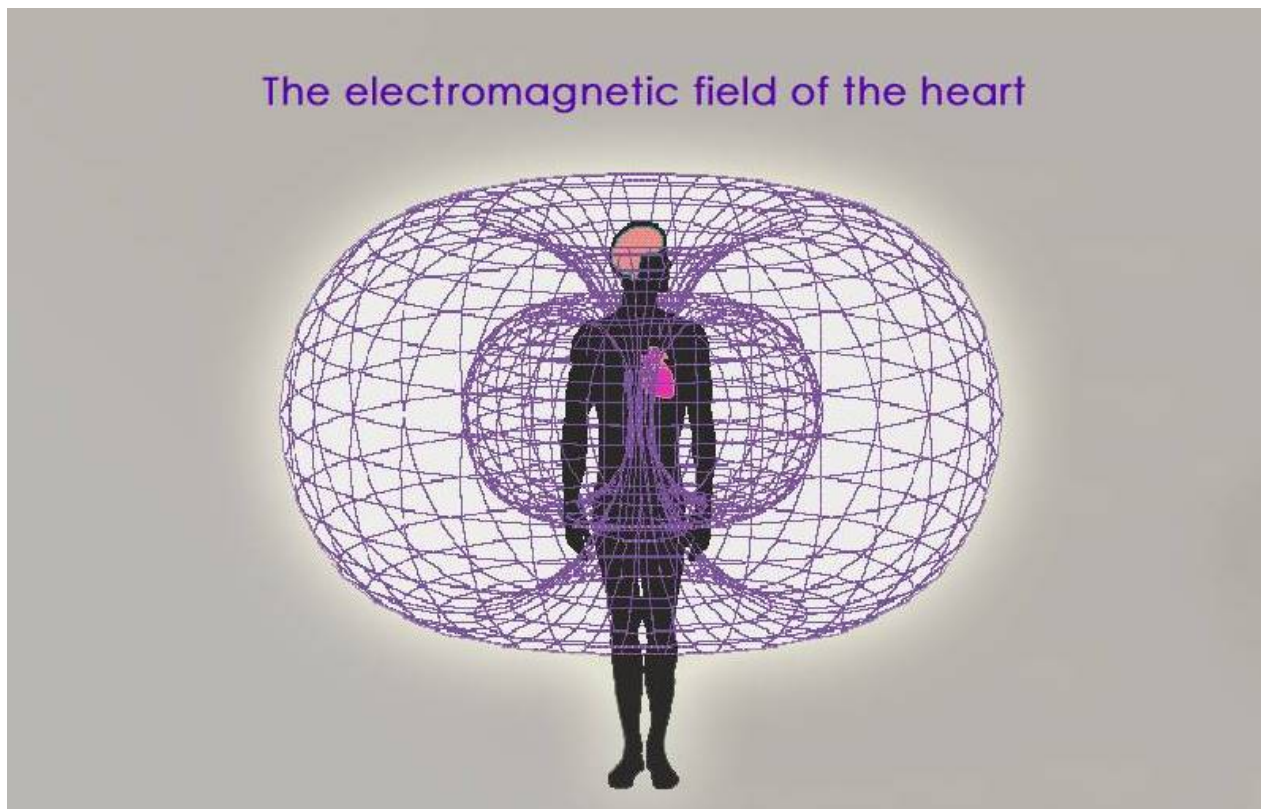
What is the ancient and eastern heart mind? This presents an overview. A key distinction in this inquiry is the fact that, in ordinary inner self-experience, the brain is perhaps the least aware part of the body, and that, conversely, the heart can be a highly aware part of one's emotional life. This tentatively suggests that the heart, not the subjectively unconscious brain, would be the body's center of consciousness?

The "heart" is the name of a human body organ that electrically generates a magnetic field. The heart's weak cardiomagnetic field are established by magnetocardiography (MCG), still in its experimental stage, see: <https://en.wikipedia.org/wiki/Magnetocardiography> , citations include:

Baule, G.M., McFee, R.; *Detection of the magnetic field of the heart*; in: American Heart Journal 1963;66:95-6

Cohen, D.; *Magnetic fields around the torso: production by electrical activity of the human heart*; in: Science 1967;156:652-4

Koch, H.; *Recent advances in magnetocardiography*; in: Journal of Electrocardiology 2004; 37: 117-122



The human heart's magnetic field toruses, an aspect of the heart chakra, aligned centrally. Source: Wikipedia.

When the French Revolution (1789-1799) let the Christian kingdom of France tremble in its balance, overthrowing the ancien régime, a conservative symbol that came to the fore was the sacred heart of Jesus (sacré coeur). Decades later, after France was defeated in the Franco-Prussian war of 1870/71, a Neo-Byzantine church was built and was dedicated to this same symbol and its worship, the church of Sacré Coeur in Montmartre, Paris, France. See about this symbol: Raymond Jonas; *France and the Cult of the Sacred Heart, An Epic Tale of Modern Times*; Berkeley etc. 2000. That whole epic tale that Jonas tells may be read in a symbolic manner, highlighting the key importance of the spiritual heart mind for our times.

Modern medicine is slow and sluggish in opening to the energetic and bioinformatic nature of the human organism. Resources for pertinent research are thus limited, and research is thereby slowed down. That is hard to understand in the case of cardiac medicine and its major issue of cardiac arrhythmia (irregular heartbeat) which may result in stroke, heart failure, or cardiac arrest when the heart's electrical impulses fall out of step.

Practices on the fringes of cardiac medicine suggest that the hearbeat is tuned to its optimum by what is called a love frequency. Hate-trained medical mainstream compulsively shuns this issue, to my mind with devastating consequences for public health. MCG is thus restricted to an experimental technique limited to observation, not permitted to become an emerging field for intervention by means of love frequencies to realign, by lead fields, a heart's disorderly electrical impulses.

That and the establishment of lead fields are medical issues that are at the core of spirituality. The human organism, just on its own without any machine technology, is surprisingly well equipped for such healing tasks. The input required includes suitable predisposition of a given individual, very much information about these issues, training by competent coaches, and practice.

From a medical abstract:

**“Stress is a major trigger of cardiac arrhythmias;
it exerts profound effects on electrophysiology
of the cardiomyocytes and the cardiac rhythm.”**

Source: first sentence of the abstract of: Vladimir Shusterman, MD, PhD and Rachel Lampert, MD; University of Pittsburgh School of Medicine and Yale University School of Medicine; *Role of Stress in Cardiac Arrhythmias*; in: Journal of Atrial Fibrillation www.jafib.com; April-May, 2013, volume 5, issue 6, pp 74-83, quote: p. 74. That is an accepted insight of modern mainstream cardiac medicine. That is also an important point of departure for what I call spiritual science, regarding the heart mind (term introduced above). The “stress” discussed in the medical review, supra, is, specifically, both psychological and physiological, the first prong including, for example, emotional stress. The authors (p. 74) mention that the associations of psychological stress and ventricular arrhythmias are “well-established” (citing references in notes 5 to 7). In the literature of cardiac medicine, psychological stress is also termed “emotional stress” and “mental stress”.

The outlook of spiritual science (same as, sacred science) is different than the outlook of medicine. Medicine in its present historical stage is strongly focussed on the disease. Spiritual science is focussed on the perfection, of which the health is an aspect. It is acknowledged that, realistically, modern medicine is not a health medicine, but is a curing medicine. The deeper implications of what health is are essentially still not yet part of medical research. The sacred knowledge systems (latter two words synonymous with “science”) of various ages and regions are idealistic in the sense that they represent some kind of ideal person, often the

person of a religious founder, more suitably, however, an abstract typology not fully identical with any real person. Hindu and Buddhist wisdom uses such a typefication, namely the Purusha or perfect cosmic man. Ethics as far as they overlap with sacred science also pursue such typefications of a perfect state. This may also be labelled as spiritual anthropology, such as in Byzantine and Orthodox writings. Byzantine and Orthodox writings also teach a divine economy (example: derived from the Lord's Prayer), a collective typefication.

The vice versa perspective of sacred science, as compared with the valuable contribution of modern cardiac medicine, is reflected in the non-mainstream fringe of cardiac medicine, a fringe that, without being strict and practicable medical science, does have, as far as I know from personal discussions, broad sympathies in the medical community, in principle. The position that I mean hereby may be considered a proto-scientific seed of spiritual science on its developmental way towards sufficient specificity.

An example for this is the article by: Brian J. MacLean PhD; *Heart Rate Variability: The Science and the Poetry of the Heart, The Heart and the Breath of Love*; in: aapb Biofeedback, volume 32, issue 4, fall/winter 2004, pp. 21-25. This can be found online as a pdf (as of this writing, August 2016) and should be considered required reading. The following are my comments.

The following modern fringe of cardiac medicine theory resembles very ancient spiritual theory since Atlantean times. Parts of it have entered tradition under a host of names, whereby the coherence across the board of modern specialization borderlines is only rarely, if ever, seen, names such as: man's fall, primal awareness, pleroma (Gnosticism), metaphysics, Aristotelian metaphysics, ancient cosmology, Aristotelian cosmology, Aristotelian psychology, seat of the mind in the heart, spirituality, mystic union, heart chakra, cardiac arrhythmia, soul, astral body, love, Divine Love, Jesus, heart prayer, Hesychasm, Palamism, etc.

It is also often forgotten that Divine Love is a device originating, as far as our record goes, as a theorem in Aristotelian metaphysics (book lambda). Divine Love is different than an everyday word and stands in a terminological, asexual usage. Spirituality may be defined, without limitation, as a hermeneutic of this term. The term found its way into the Gospels, without being original to the Gospel events. In this reading, the Jesus of the Gospels comes over as a plagiarist. The Logos philosophy of Philo of Alexandria is usually understood as language-oriented, but it is strongly influenced by this term; both inherent intertwined trends colour off into the Johannine corpus. A highly developed close precursor is the classical Athenian philosopher Plato's notion of the Good, Plato being the teacher of Aristotle. Much of what later Byzantine writers did was to unravel intellectual connections therein, elaborating the Anti-Pagan metaphysical non-anthropomorphic monotheism established by Sokrates, Plato and Aristotle, in the play of the attractors of henology and ontology. In Byzantium, this was nearly always enlivened by the popular vein of anthropomorphism, such as in the ridiculous "trinity" quabbles of the dark unspiritual mind that fired Edward Gibbon's derision.

MacLaren, supra, describes the "beat of Open-Heartedness" as a physiological condition that may be induced voluntarily by using breathing techniques and attention to "one's unique Resonant Frequency". In Patanjali yoga, this belongs to the Ashtanga branch number four, to wit: Pranayama (yogic breathing). The analysis of this compiled by MacLaren from literature mentioned in his notes belongs to modern medical research and describes specific parameters that work automatically in a transformative way in a normal healthy human body resulting from one's voluntary input. In summary, MacLaren describes how to induce in oneself a mental experience of loving-kindness, Divine Love, or other names by a calm simple psychophysiological breathing exercise that changes one's heart rate by the automatic mechanism called entrainment. The organs

involved are the breathing apparatus on the voluntary input side, and on the automatic output side parts of the nervous system together with the heart.

The knowledge that MacLaren divulges is not proprietary. It is there for everyone to use. It is the foundation of spiritual practice, experience and knowledge. It is free of charge except for one's time spent. It is, of course, undertaken solely at one's own risk, the main risk being a change of one's life.

Here are the five main questions that Brian J. MacLaren asks and answers in his article:

Q. What is Open-Hearted Loving?

A. When it comes, it is a form of "experience". It is fostered by an attitude of receptivity.

Q. What are the three main psychophysiological principles for this?

A. They are: (i) heart rate variability (HRV), (ii) the heart follows breathing rhythms, respiratory sinus arrhythmia (RSA), and (iii) a person's individual "Resonant Frequency" (after Vassallo 1984). Those are the principles; the rest is details. The only (slight) difficulty is to determine one's personal Resonant Frequency, which can actually be done instrumentally if all else fails (details not in the article).

Q. What mechanics of breathing are recommended?

A. It is advised to use diaphragmatic rather than thoracic or chest breathing. Of course: relax!

Q. What frequency of breathing is recommended?

A. The Resonant Frequency will usually be around 6 breaths per minute, which is slow breathing. The exact frequency differs from individual to individual. Through yogic Pranayama training, one can develop an entire bandwidth of Resonant Frequency breathing (not mentioned in the article).

Q. What are the physiological fundamentals for this?

A. They are outlined in the article, with references. The important part is to let go of one's ego.

A French Abbé in the nineteenth century argued learnedly that the heart is the connection of the body with the soul, and is thus the seat of love. He also discussed the heart of Jesus. These questions were disputed at the time in more than a century of scientific and theological debate. The book was translated into several languages. See in English: Abbé A Riche; *Agreement of Science and Faith Upon the Sacred Heart of Jesus*; London 1883. Fruitful discussion of this spiritual fundamental has stayed alive to this day.

The Pre-Socratic philosophers associated the conscious life with the brain. No viable scientific arguments were developed yet. Demokritos assigned thought to the brain, anger to the heart, and desire to the liver. Diogenes saw the center in the heart, while the brain for him was merely an intermediary. Hippokrates has the brain the seat of intelligence, arguing that brain shock can lead to loss of speech, sight or hearing. Plato accepted that the marrow, then the brain was the body's main locus of the mind, the brain designed to receive the divine seed, and organ for the rational part of the soul. Plato's pupil Aristotle contradicted his teacher and held that the brain's function was merely to cool the blood; the nexus of the soul and mind with the body was for him the heart. For Aristotle, the heart is the central seat of life, sensation, motion, heat. We are briefed thus in: George Sidney Brett; *A History of Psychology; volume I; Ancient and Patristic*; Routledge 1912, republished 2013.

In a contemporary history of ancient psychology the focus has shifted due to the Jungian outlook of the author: Edward F. Edinger, edited by Deborah A. Wesley; *The Psyche in Antiquity, Book One, Early Greek Philosophy From Thales to Plotinus* (Studies in Jungian Psychology By Jungian Analysts); Toronto 1999. In C.G. Jung's view, the Pre-Socratics expressed nearly pure psychology. Thus, one should not overrate the importance of a particular seat of the mind in the body for the inception period of Greek philosophy.

The situation is similar for Gnostic psychology. While most of the Pre-Socratic philosophy is lost today, an outline of various shades of Gnostic psychology around the key concept of the *pleroma* (fullness of Heaven, heavenly light) has come down to us. This informed St. Paul the Apostle in Colossians 2:9 by ways of Byzantine receptions of Gnostic notions into the New Testament (cf. Elaine H. Pagels; *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters*; Philadelphia 1975). John Dillon argues succinctly that the concept is derived from Plato's dialogue *Timaeos* (*Pleroma and Noetic Cosmos: A Comparative Study*; in: Richard T. Wallis (editor); *Neoplatonism and Gnosticism*; Albany 1992; pp. 99-110). When Plato, and Aristotle, speak of the bodily seat of the mind, they certainly do not mean a separate "individual mind" as ordinary persons of the Freudian archetype would mean; their notion is most clearly an astral gate or portal to an overarching higher realm of ideas (Aristotle and his successor Theophrastos of Eresos amending Plato's dialectics with logics; see my volume 3 listed above, essay "On Ideation".)

Fairly enough, the aforementioned standard textbook rendition does not do justice to Plato the classical Athenian Philosopher of the 5th and 4th centuries B.C. His main book, which has come down to us in its entirety, is the *Politeia* (Republic), written around 360 B.C., a book of several famous metaphors, such as the metaphor of the Day of Judgment at its end. The simile of the cave was discussed in an earlier book (my volume 3 listed in the front matters above). Another, even more famous, metaphor is the simile of the sun (507b-509c). It is program for all of classical philosophy, in that, several centuries prior to Jesus, it laid out in words graphically a foundation for the Transfiguration awareness. It is a lightful figure of speech in the connected spiritual mind. Plato's pupil Aristotle and Aristotle's successor set out, functionally, to logicize the Transfiguration awareness as brought to the world by their teacher Plato, for the purpose of its transference from the connected spiritual heart mind (henology) to the separated secular intellectual mind of the brain (ontology). That also answers the question that remained open above, what about the non-rational part of the soul in Plato. Plato locates it in the heart, albeit by means of a quasi-visual analogy implanted in the emotional heart mind. The very medium of a metaphor, often called a symbol, indicates this, since symbols talk to the heart mind, which is a pre-conceptual symbolic mind.

The above corresponds roughly with the "bicameral mind" written about by Julian Jaynes. With the foregoing, the issue appears significantly larger and more layered than merely an issue of a hemispherical brain connected by the corpus callosum, with the right hemisphere mysteriously turned on and off at various times in history.

Back Doors & Shortcuts for Study

This can be studied. See, first, my volume 1 through 6, listed above in the front matters. Secondly, much of this is philosophy and philosophical analysis, including analysis of terminology. In recent German scholarship, a format has been developed that is standard-setting as a technical rendition of doxography, namely, a history of concepts, in a thirteen volume Historical Dictionary of Philosophy (German: *Historisches Wörterbuch der Philosophie*, HWPh). Volume 13 is the general index and includes a software version on a ROM disk (1971-2007, CD ROM 2010). This covers all of western philosophy with a notable lacuna for Byzantine philosophy. The format, focussing on the terms of philosophy, comes close to having an ultra-condensed source value in full breadth (with possible gaps for medieval philosophy as still emergent.) This is not suited as a general introduction to philosophy but is for advanced users with sufficient patches of specialist knowledge.

Notes for HWPh:

See German Wikipedia, https://de.wikipedia.org/wiki/Historisches_W%C3%B6rterbuch_der_Philosophie

On a lesser scale, the terminologies present open back doors, or shortcuts, for all study of the philosophical aspects. For the lacuna of Byzantine philosophy, the terminologies are, partly, still emergent.

A critical hinge for the most emergent aspects of the terminologies is a segment of German Idealism, namely, G.W.F. Hegel's major reception of the German Renaissance mystic Jakob Böhme (spellings vary). This is for the first time covered satisfactorily in two recent monographs:

Wilhelm Kühlmann, Friedrich Vollhardt (editors); *Offenbarung und Episteme, Zur europäischen Wirkung Jakob Böhmes im 17. und 18. Jahrhundert* (German: Revelation and Episteme, On the European Reception of Jacob Boehme in the 17th and 18th Centuries); Berlin, Boston 2012, and

Cecilia Muratori; *The First German Philosopher, The Mysticism of Jakob Böhme as Interpreted by Hegel*; Dordrecht etc. 2016

The two monographs break ground for henology coming, philosophically in Hegel, from the Platonic and Neo-Platonic side. The following very short list (meant as a focussing highlight, not anything complete) shifts to ontology, with the receptive coupling Aristotle-Heidegger:

Martin Heidegger; *Sein und Zeit*, first published 1927, available in English translation (Being and Time)

There is much secondary literature, including also companion and commentary literature, to "Being and Time" which is Heidegger's main opus. A relevant setting and focus is given, in particular, by:

Alexei Chernyakov; *The Ontology of Time, Being and Time in the Philosophies of Aristotle, Husserl and Heidegger*; Dordrecht 2002

Chernyakov also includes pertinent discussion of St. Gregory Palamas, covering sacred Byzantine ground.

Hans-Georg Gadamer worked to overcome the many shortcomings of Heidegger (such as, Heideggers notoriously weak off-the-cuff Greek etymologies.) Gadamer is eminent in his own right and is also particularly relevant for the subject matters here. The only fully complete edition is the ten volume German edition that also includes the dry but methodically impeccable Aristotle studies of Gadamer. Gadamer is best known as an exponent of hermeneutics.

When terminologies are settled they find their way into dictionary format. The essence of a philosopher or school is thereby distilled from volumes of lengthy texts and is thereby encapsulated in the most concise digest form. That provides useful learning shortcuts for the application of vocabulary learning techniques, as I find, still the best way to enter philosophy and gradual assimilation of its vast critical powers. Some examples for such dictionaries are:

classical Greek philosophy

medieval philosophy

Hegel

Heidegger

Researchers of Byzantine philosophy will benefit greatly from a working knowledge of classical Greek philosophy, since, logically, Byzantine philosophy is not in principle a new philosophy but consists of reception types and stages of classical Greek philosophy (and other elements such as Christianity, Gnosticism, Buddhism and other currents). There are introductions and history books on this. The primary sources to know in particular are the entire writings of Plato and Aristotle, the two towering Athenian classics of Greek

philosophy. There are many introductions to these two authors. Their complete works are available in good modern English translations (Plato: J.M. Cooper, D.S. Hutchinson 1997; Aristotle: J. Barnes, Revised Oxford Translation, 1984, two volumes). Two find the truly important passages reference is made to the introductory literature. Amendments to this are possible through the ongoing study of the Byzantine situation, still largely unknown in many details.

The most complex transformative reception that was given by the Byzantines to a work of classical Athenian philosophy is, functionally, the millennial reception of book lambda (book twelve) of the work entitled today as “Metaphysics” by Aristotle. This is the subject of Chapter 6 below.

Aristotle’s “Metaphysics” is a notoriously difficult book (for modern readers), perhaps because our understanding of its Byzantine receptions is still so limited. That has not only to do with its extreme armour of intellectualizing terminology. It has, mainly, to do with its fourth century B.C. message of a divine monotheistic cosmology moved via the force of Divine Love by an “Unmoved Moving” (grammatical neuter gender in the original, rendered as the “Supreme Unchanging” in Tibetan Kalachakra Tantra with no readily apparent historical links to the Greek tradition.)

The western Middle Ages discovered that for the spiritually separated intellectual mind (Freudian paradigm), this purported “proof of God” is incomprehensible since its logics, as sharply analyzed, fails. See on this logical touchstone disconnect of the unbalanced aspiritual intellect-only mind:

Jonathan Barnes; *The Ontological Argument*; London, Basingstoke 1972

The famous Ontological Argument (Anselm in western scholasticism) looks different in the Christian medieval east, i.e. Byzantium, in that, there, it took the successful non-failed not spiritually separated form of Hesychasm/Palamism (Hesychast Controversy, Aristotelian paradigm). That is another important point for the answer in quest in this book – this time on the side of the principles of ontology as enabled and developed together with henology, especially via the Johannine Turn of Byzantium (see in my volume 1), Dionysios Areopagita, and, after the two fierce iconoclastic interims, the guarded Neo-Platonist revival of the eleventh century by Michael Psellos, the most famous philosophical and literary figure of Byzantium. (Introductory on Psellos see my volume 5.)

The starting point for my work on Chapter 6 is a recent conference volume about *Metaphysics*, book lambda:

Christoph Horn (editor); *Aristotle’s Metaphysics Lambda – New Essays, Proceedings of the 13th Conference of the Karl and Gertrud Abel-Foundation Bonn, November, 28th-December 1st, 2010*; Boston, Berlin 2016

Here are some general remarks: The text of *Metaphysics* book lambda has been much studied. In my reading today, it is a cosmological projection of the heart mind when the heart chakra is opened and develops asexual love (Christian “Divine Love”, Buddhist “loving-kindness”, etc.) A practitioner has the first task of finding one’s individual resonance frequency (heart frequency). After that task is fulfilled, practitioners since pre-ancient Atlantean times have additionally discovered a cosmic resonance of the heart/Love frequency. That is strikingly different from Anselm’s Ontological Argument of the cold ego intellect that relies on (fallible) logics-only. Searching for logics-only will lead to the finding of logics-only to the exclusion of the Love frequency. It is clear that we are dealing, at the core, with the key message of the Jesus of Christian tradition, the textual authenticity of which we are, unlike our less critically informed forebears, unable to ascertain.

The quest proposed in this book is to forget the textual authenticity and to gain experiential knowledge in the sense of the spiritual science outlined above. And to rightly understand that as gaining maturity!

We are, realistically, faced by a slow 200 year New Testament implosion thanks to the good offices of truth-oriented critical Bible studies. The question of this entire book is: What comes after? Here at the outset, it is appropriate to chart, in outline, the developments of the Bible criticism that have brought us to this point, that is a point both of crisis and of spiritual opportunity.

This develops, in particular, open questions of my volume 3. See, there, *passim*, and especially pp. 192-194. Since that writing (finished: August 31, 2015), I have researched the status of Bible criticism concerning those questions raised. I do not claim to have specialist knowledge. I have come to the conclusion that, given the many qualified publications that are accessible to interested readers, clarity can be gained even without specialist knowledge. The underlying third-party research has been undertaken during the past two centuries with good and full specialist knowledge, coming to consistent conclusions, altogether being of a reliable nature so that even a non-specialist may rely upon it. As to the large majority of theologians who do not accept these findings as factual, their non-argumentative evasive denials indirectly additionally confirm this by default.

The situation for the New Testament (NT) today is as follows:

The authority of NT scripture rests not on the scant and unverifiable reports of the four NT gospels; it rests solely on the purported author names and identities of the authors of the NT books. For the three Canonical Gospels, as well as for the Johannine corpus, there is clear and doubtless scholarly consensus that not one single author identity of the purported NT authors is verifiable or true. For the Pauline corpus, this is likewise established by the Dutch Radical Criticism which, in our time, is being restated by Hermann Detering. For the Pauline corpus, the precise situation is that rational thinking is no longer in a position to affirm the veracity of the Pauline author identity, while, since this is the cliffhanger position, irrational faith of the majority of researchers blocks admission of the rational position.

The Gospel of Mark, the oldest canonical gospel, depends with high likelihood on an archetype that is named Q in research. Its precise content is unclear since no actual text of Q has been discovered. Accordingly, a precise dating of Q is impossible.

If the Q hypothesis is correct, Q would properly be categorized as one of the more than twenty “proto-gospels” that are known to research, most of them speaking of Jesus as some magus of sorts. The value of these seemingly embarrassing proto-gospels of Jesus as a magus as evidence for some kind of real Jesus phenomenon has not yet been appreciated by theological mainstream.

Each of the purported Matthew, Luke and John gospels clearly has more than one author, or editor. Much of the material of Luke is pagan literary material predating the Christian era.

Despite optimistic assumptions of the research community to the contrary (late decades of the first century), there is no identifiable evidence of any Canonical Gospel from the first century A.D. The four Gospels of the New Testament to anything close to resembling our modern texts are Post-Nicene, i.e. were formed by the Constantinian impulse of Christianization.

The Book of Revelation of St. John of Patmos is, in its modern form, of even later origin in the Byzantine empire.

The text of the proto-gospels and gospels is subject to significant shifts in the Ante-Nicene period. For each of the four Canonical Gospels, multiple sources that differ strongly from each other are in evidence.

According to the Dutch Radical Critics, giving a large bulk of uncontroverted yet largely unacknowledged critical arguments, the entire Pauline corpus is a total forgery, most likely of the Constantinian age. The alleged earlier witnesses to alleged Pauline writings do not stand up to independent critical assessment.

The methodologies employed in pursuit of these issues by generations of competent and skillfull Bible researchers include the full range of that what is possible, namely: (i) lower criticism, i.e. textual criticism, and (ii) higher criticism, i.e. historical criticism, including: source criticism, form criticism, redaction criticism, tradition criticism, canonical criticism, and related methods. Christian literary source history has gained tremendously by the two centuries of research, and in particular by the fortuitous finding of the Dead Sea Scrolls and related materials in the middle of the twentieth century. A major issue is source dating. To my mind, all questions of dating for the Ante-Nicene era remain subject to considerable doubt. The most important finding of all is the absence of primary sources, written or archaeolo-gical, for very early Christianity which thus, under critical standards, must remain a matter of conjecture and legend, such as the Peter and Paul legend, etc. I contend that clearly datable written sources for very early Christianity are absent, under source-critical standards, for the entire first century A.D., including the total silence, critically seen, of otherwise loquacious historical sources of the time that has often been noted by disheartened believers.

The research community is quite clammed up towards the general public about these most sensitive points of the unsourced beginnings of Christianity, still an emergent topic. A researcher who has recently opened up on this, partly, for the general public is: Bart D. Ehrman; *Jesus Before The Gospels, How the Earliest Christians Remembered, Changed, and Invented Their Stories of the Savior*; New York 2016. The book has left a lasting impression in me, not least by the way how respectfully and lovingly the eminent researcher handles the sensitive and in the most striking sense unbelievable issue – that we really don't know from what is usually considered the record of history. I will not summarize this book here, for it should be read in its entirety. It is clear from this book from an author whose life-long learning and integrity are beyond doubt that the cutting arguments of the critics are really not counterweighed by anything.

Keeping historical records was, for most of human history, a privilege of the elites. I am not saying that anything is explicitly disproven. What I want to say is that, in the hell of Roman legal history, there were many people who were executed by the courts. Practically none of them is as much as even known by name today. Typically, they were members of the illiterate low classes of the nations in the Roman empire. Thus, it would be extremely unusual for any of them to have made it into any written historical record. Why are we so taken aback if the historical evidentiary situation is the same for Jesus?

What did exist, quite plausibly, for Jesus is an oral tradition that survived into being written down starting some generations after his death. Ancient societies still had strong oral traditions, which is a research subject of its own. Bart Ehrman works with the plausible assumption of oral tradition, likely several independent oral traditions. That is the origin of the later Proto-Gospels and the Gospel literature as we know it in writing. It would definitely be a mistake to omit this, and, accordingly, researchers include this. The existence of an oral tradition for a Jew, and an outsider, of Jesus' low social standing in the Roman empire is proven to plausible certainty (without specific content being proven) and may be taken, in itself, as extremely unusual. What was committed to writing much later was part oral truth and part myth in any reasonable interpretation. To separate the two components of truth and myth is largely an insoluble task for us today, apart perhaps from certain predominant plausibilities, such as eliminating identifiable pagan literary material from the texts (the Marriage at Cana being the most prominent but not the only pagan material in the Gospels).

I am not suggesting to clip the Jesus narrative down to a redux only according to the dictates of the separated unspiritual intellect. The intellect alone is no yardstick for the truth but is mostly a tool for skeptical denial that is inherently uninformed. I refer to the discussion above in this introductory chapter. A Jesus who is an idiot icon in the likeness of our mishappen dying western culture would be the last thing desirable, even though attempts will likely be made, and are already pervasive due to a booming icon industry. Aniconism remains, after all, a safeguard against false idol worship even in subtle forms, see: Jill Middlemas; *Divine Image, Prophetic Aniconic Rhetoric and Its Contribution to the Aniconism Debate*, Tübingen 2015.

For a critical introduction to higher criticism see: George Albert Wells; *Cutting Jesus Down to Size, What Higher Criticism Has Achieved and Where It Leaves Christianity*; Chicago, La Salle 2009. The book, that has teeth, occupies middle ground. The flap text reads:

“In this provocative book, noted scholar G. A. Wells tells the story of Higher Criticism: the close study of the scriptures that reveals difficulties and discrepancies. Wells traces the discipline’s German beginnings, exploring the problems in the New Testament that prompted scholars to revise traditional theories of the scriptures’ origins. Wells then traces the development and reception of these views from the 18th century to today. Drawing on current biblical scholarship, Wells explains how the Jesus of Paul’s epistles differs radically from later versions and addresses conservative Christians’ attempts to reconcile them. He carefully analyzes what the New Testament says about miracles, the Virgin Birth, the Nativity, Jesus’ conflicting genealogies, the Resurrection, the post-Resurrection appearances, and the failed prophecies of imminent apocalypse. Wells persuasively profiles the New Testament as a fascinating but flawed collection of incompatible viewpoints, revealing Jesus as a shifting, ambiguous, legendary figure who reflected the evolving teachings of a fragmented, emotion-based cultic movement.”

The acceptance of the Pauline epistles as early source material is what I call middle ground. I also called this the cliffhanger position above. Such an argument strategy falls short of the evidence of the Dutch Radical Critics who have annihilated the Pauline author identity, which is the disputed hot spot of this entire field of research.

An important point to note, supplementary to the existence of an oral tradition, are multiple fragmented communities who, uniquely, preserved memory orally and by mostly lost (or wantonly destroyed) writings in an emotion-based and cultic way. An example for such a community is that at Nag Hammadi who buried in a jar a version of a Gospel of Thomas, a Sayings Gospel of Jesus, in form of a manuscript dated, with likelihood, around 340 A.D., at a time of dramatic change when persecutorial Church authorities posed a threat to the survival of such a text. The movement of dramatic change reflects the fact that the mighty Roman empire itself was, in its ways, paying homage to the memory and worship of Jesus. That and other such evidence and reasonable interpolation helps to peel away the onion layers from the difficult true early and earliest evidence that is, in sum, substantially more than nothing, and that is in need of new interpretations that accommodate our contemporary critical knowledge.

Critical knowledge, as demonstrated by this example, can be a form of spiritual knowledge. It is actually that form of spiritual knowledge that can attain the greatest intellectual certitude due to its strong involvement of the rational mind.

Higher criticism has covered practically the entire ground, with one exception. To my mind, the works of St. Ioannis Chrysostomos (John Chrysostom, ca. 344/9-407) in their totality give away the hand of the “Paul”

maker. John Chrysostom, on the face of it, invented a new genre, namely the genre “Homily on St. Paul”. He appeared on the stage of history from nil as the first expert on, and the first expounder of, the writings of St. Paul of Tarsus. He thereby became the founder of dogmatic Christianity as we know it today. He had no teacher in this. It always makes me think something like: Folks, don’t you see the obvious connection? The man did not only write and hold his very many Paul homilies, and write Paul commentaries; he wrote the whole corpus of Paul who was his literary alter ego. The empire needed this, and the solution came...in the shoes of John “Paul” Chrysostom whose clerical name is an epithet meaning, “golden mouth”.

That also explains the inexplicable, namely the high early Byzantine rhetorics of “St. Paul of Tarsus”, a sail-maker Apostle who had no personal knowledge of Jesus and who so clashes with the Gospels, whatever their worth may be. It is hidden in plain sight. It is prototypical for all the many Gibbonesque pious frauds of Byzantium, an early Byzantine reception of valuable spiritual wisdom but without the stamp and seal of early Christian Apostolic origins or authority.

Introductory for the perspective of the New Testament as, essentially, an oral tradition, see: John M. Court; *The Growth of the New Testament*; in: J.W. Rogerson, Judith M. Lieu (editors), *The Oxford Handbook of Biblical Studies*; New York 2006; pp. 518-543. This includes a specific research bibliography, and a set of six lead questions for further research.

In the same *Oxford Handbook*, there is an entire section dedicated to the various methodologies (Part V. Methods in Biblical Scholarship, articles 32-37). That is a recommended starting point for such research.

The standard history of New Testament research is: William Baird; *History of New Testament Research*; volumes 1, 2, 3; Minneapolis 1992-2013

An important summary is: Stanley E. Porter (editor); *Dictionary of Biblical Criticism and Interpretation*; London, New York 2007.

The most profoundly published specialist is: James G.D. Dunn; *Christianity in the Making*, volumes 1, 2, 3; Grand Rapids 2003, 2009, 2015. Dunn writes first as a believer and then as a critical scholar. He, too, occupies middle ground. For him, the earliest references to Jesus of historical source value are of St. Paul of Tarsus. In his several thousand pages of writing, he asks not one question about this. Sorry, I cannot accept such writing except as learned hagiography.

I would like to present my effort at a piece of original research, namely, something like a historical stemma of Biblical criticism. I am aware that this is a risky undertaking and is likely to include mistakes. With that caveat, the following is my proposed stemma of modern Biblical criticism:

Desiderius Erasmus (ca. 1466-1536, Dutch)
 Baruch Spinoza (1632-1677, Dutch)
 Jean Astruc (mid-18th century, French)
 Johann Salomo Semler (1725-1791, German)
 Johann Gottfried Eichhorn (1752-1827, German)
 Ferdinand Christian Baur (1792–1860, German)
 Bruno Bauer (1809-1882, German) ostracized radical
 Julius Wellhausen (1844-1918, German)

PROTESTANT TÜBINGEN SCHOOL (German)

historically the more prominent of the two school branches

Ferdinand Christian Baur (1792-1860, German) founder ca. 1862

David Friedrich Strauß (1808-1874, German)

Johann Tobias Beck (1804-1878, German)

Karl Reinhold von Köstlin (1819-1894, German)

Eduard Zeller (1814-1908, German) historian of Greek philosophy

Albert Schweigler (1819-1857, German), censored, changed to philology 1841

Georg Heinrich August Ewald (1803-1875, German) in Tübingen, ascerbic critic of Baur

Albrecht Ritschl (1822-1889) left the school due to differences

Brooke Foss Westcott (1825-1901, English) radicalized Baur's methods with:

Fenton John Anthony Hort (1828-1892, Irish) and with:

Joseph Barber Lightfoot (1828–1889, English)

CATHOLIC TÜBINGEN SCHOOL (German)

controversial relation to Baur's Protestant school branch

Johann Sebastian von Drey (1777-1853, German)

Johann Adam Möhler (1796-1838, German)

Johann Baptist von Hirscher (1788–1865, German)

Franz Anton Staudenmaier (1800-1856, German)

Johannes von Kuhn (1806-1887, German)

Samuel Taylor Coleridge (1772-1834, English) introduced German criticism to England

Ludwig Feuerbach (1804-72, German) intellectually close to Strauß

Konstantin von Tischendorf (1815-1874, German) discovered Codex Sinaiticus

George Eliot (1819-1880, English) translated two books by Strauß, Feuerbach into English

Ernest Renan (1823-1892, French) in tradition of Strauß, Feuerbach

Alfred Loisy (1857-1940, French) founder, Biblical Modernism in Catholicism, excommunicated

RADICAL CRITICISM (Dutch)

denies historicity of St. Paul of Tarsus and Paul's epistles

Allard Pierson (1831-1896, Dutch)

Abraham Dirk Loman (1823-1897, Dutch)

Willem Christiaan van Manen (1842-1905, Dutch)

Gerardus Johannes Petrus Josephus Bolland (1854-1922, Dutch)

Gustaaf Adolf van den Bergh van Eysinga (1874-1957, Dutch) end of Dutch lineage

Hermann Detering (1953--, German) ostracized radical

Revolutionary source finds: changes methods in the twentieth century: refined detail, novel complexity.

Hermann Detering is a currently writing theologian with specialist knowledge of the invalidity of the purported historicity of St. Paul of Tarsus, and of the invalidity of the authorship of the purported Pauline epistles. His work, essentially a restatement of the forgotten Dutch Radical Criticism, has destroyed, from an intellectual standpoint, the St. Paul myth, the cliffhanger position of dogmatic Christianity and of the genocidal New Testament heresy. His websites are (with some English translations):

<http://hermann-detering.de/>

<http://radikalkritik.de/>

His two German books on the St. Paul myth are:

Hermann Detering; *Paulusbriefe ohne Paulus? Die Paulusbriefe in der holländischen Radikalkritik*, 1992

-----; *Der gefälschte Paulus, Das Urchristentum im Zwielficht*; 1995

The 1992 book is Hermann Detering's doctoral thesis, restating in a technical manner the radical criticism of the Dutch school. His 1995 book for the general reader used to be online in German as a pdf but is no longer available online in German (August 2016). Fortunately, there is a good English translation online in a series of several pdf documents, at:

<http://www.egodeath.com/thefabricatedpaul.htm>

Hermann Detering; *The Fabricated Paul: Early Christianity in the Twilight*; 1995; English translation by Darrell Doughty, 2003

on the same web page: Summary by Michael Hoffman

2 Shapes and Forms of the New

Meditation Picture by Master Kuthumi (Telos, California)

Five Texts by Mary Mageau (Samford, Queensland)

The shapes and forms of the new are those of the very old. The future is not time bound. It is ascension bound. The key is for mankind to regain spiritual life. To reach the point of origin in our future, we must continue penetrating into the earliest phase. That is where we find the shapes and forms of the new, the seeds of our future.

There is no reliable scholarship on this. The only sources are all discredited. We are dealing with a question of structured fiction. In this case, ascension fiction. There is suitable material at the publication website of Mary Mageau, or originating there, namely:

<http://www.thecominggoldenage.com>

The material consists of five pdf documents by Mary Mageau

Preparing for Ascension, 43 pp., internal creation date: 2007-12-04

Preparing the Body for Ascension, 21 pp., 2008-02-22

Journey Into Meditation, 17 pp., 2008-08-13

Our Chakra System, A Portal to Interdimensional Consciousness, 28 pp., 2010-03-01, and

Preparing for Ascension, An Interactive Study Course, 40 pp., 2010-10-11

The author, Mary Mageau, a gifted Australian spiritual writer, has placed her aforementioned materials in the public domain. I retrieved the five pdf documents from the internet on 2016-08-08 during the process of this writing.

At the top, Mrs Mageau's web page mentions "the great awakening occurring on planet Earth" and, addressed to readers, the possibility to "participate" in it. Further: there is a "transition to the emerging Golden Age!!" In letters from the readers, the webmaster is addressed as "Dear Richard," etc. At the bottom, the full name of Richard Presser is given. The text there links to a short biography of him. He felt a connection to the Archangel Michael. Carolyn Evers whose work he feels drawn to,

<http://www.carolynevers.com/>

is a channel of Master Kuthumi, who is one of the ascended Masters in the fifth-dimensional Lemurian city of Telos, Mt. Shasta, California in the project of our ascension under the supervision of Thoth/Adama the High Priest.

There is a further link there to a visual meditation aid by Master Kuthumi, see overleaf:



Above: Master Kuthumi, spiritual painting “Energy Field”

The five texts by Mary Mageau from 2007 to 2010 are appended to this chapter in the following. I have left their original page numbering unchanged.

Preparing For Ascension

Mary Mageau

Without a doubt we are living in turbulent times. People no longer believe that our major institutions: banks, churches, governments and multi national industries always have our best interests at heart. Many of these are crumbling from within as secrecy, corruption and greed comes into public awareness. Many of us are re-evaluating our careers, relationships and life styles and are making major changes in these areas. Time seems to accelerate ever faster while our planet experiences erratic weather patterns, extreme temperature changes, major volcanic activity, fires and global warming.

We are in the throes of an immense shift as Planet Earth and all life forms upon her, (plants, animals and humans) make their Ascension - the transition into a higher dimension with its accompanying state of expanded consciousness. Embrace these changes and go with the flow, as a wonderful world awaits those of us who chose to make this journey. In our near future we will usher in the golden age of peace. Together we will create a world of greater abundance for all in a kinder, less competitive and less materialistic society. Once again we will resume our caretaker stewardship of Planet Earth and we will be given the opportunity to reunite with our extraterrestrial galactic family. It is during this time that positive changes will be witnessed, the likes of which have never before been seen as Nova Terra, the New Fifth Dimensional Earth, is birthed into being.

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Part I - The Ascension

What is Ascension?

We are now all living through the last days. This does not mean that the end of the world is coming through terrorism, a holocaust or severe earth changes, as many prophets of doom and gloom would have us believe. Rather we are witnessing the beginning of a glorious new age of light, of co-operative sharing of Planet Earth's resources, of peace, joy and love. The new age will occur both for our planet and for all of her inhabitants who consciously choose to participate.

Signs abound all around us of major changes within our planetary societies. Many no longer believe that making money and amassing material possessions offers any form of deep satisfaction. Many no longer assume that large institutions: banks, governments and multi-national industries have our best interests at heart, as secrecy, corruption and cover-ups come into public awareness. For far too long our churches have divided us from one another while our patriarchal religions have failed to acknowledge the special talents and gifts of women and minorities. In our personal lives too, we are re-evaluating all of our relationships, careers and lifestyles, often making major changes. What is going on? What is this something that is compelling us to re-assess our lives and to strike out in new directions as never before?

We are all responding to the Divine Plan orchestrated by the Creator of All That Is, for the earth and all upon her to change from a third dimensional life environment into a fifth dimensional one. But in order to evolve, all current life forms must change physically, mentally, emotionally and spiritually. We must readjust our thought processes, letting go of old limiting belief systems while embracing a new reality which requires us to take back our personal power (a fearless state, which assumes full responsibility for the results of each of our thoughts, words and actions). All our present jobs, relationships, possessions, etc. must be relinquished if these do not support a new non-competitive and lovingly co-operative mode of being. In addition we must release deeply held and painful old emotional issues if we wish to support a higher state of consciousness.

This journey into the higher dimensions is known as the Ascension process and while it effects our emotional and mental states, our bodies are also readjusting to higher vibrational forces that accompany the expansion of our consciousness. During our sleep states we are slowly changing from a carbon-based body with two strands of DNA into a crystalline-body accessing many more strands. Not only are we humans making this biological change, all other life forms (plants and animals) and the Earth herself are changing. Accompanying these changes to our DNA structure is a fact, now well documented by our scientists, which is not being disclosed at this time to the general public. Planet Earth's heartbeat, better known as the Schumann Cavity Resonance Level, has been gradually rising over the past several

decades. During January 2000 the SCRL was vibrating at 7.8 Hz. (hertz being the unit of frequency of electromagnetic waves) and at present it is believed to hover slightly below 13 Hz. So too all of the geological and biological life forms on the planet, including humans, are experiencing a rise in frequency as the atoms in our cells and in all matter are gradually vibrating at faster rates. If a reality check is required to convince us of this fact, have you noticed that time seems to be accelerating? Days and months fly by and as all life accelerates so too will time continue to speed up.

Yet as Earth's pulse rate is rising, her magnetic field strength is declining. Because our solar system is now passing through the Photon Belt, Earth's rotation is slowing. When our Earth finally stops its rotation and the Schumann Cavity Resonance level reaches a steady 13 Hz or cycles per second, we will arrive at a zero point magnetic field. The Earth's rotation on her axis will come to a halt and in 2 to 3 days will begin rotating again in the opposite direction. This will produce a reversal in magnetic fields, together with a consciousness shift that will lift all life forms into a higher dimension. Not everyone however is experiencing these changes concurrently and many people inhabiting Earth are still in the early stages of even sensing these changes. In order to move comfortably through these accelerations and changes we must all lift our consciousness to embrace higher levels of truth, spirituality and thought, in order to embody more strands of DNA.

Ascension is a word that signifies one's moving into a higher state of being and of consciousness. Yet many persons have freely chosen not to make this journey. Many wish to experience more learning at a third dimensional level and are not yet ready to evolve. And so all those who choose to remain at a third dimensional consciousness level will be leaving the earth plane, via the normal death process, before the Earth makes her Ascension. There is no judgement made regarding this choice as the Creator of All That Is respects and honours the free will of all Its creations. Eventually these souls will accept the challenge at some future time and we will lovingly greet them when they arrive.

Ascension is not for the chosen few. It is offered to everyone regardless of colour, class or creed. The only requirements for Ascension are a strong intention, the day to day living in unconditional love, together with some acknowledgement of our Great Creator, by whatever name or means one wishes to use. Since Ascension is a graduation our twenty-first century civilization functions as both our final exam and as a filter. Our present time exists to sort out those people who are ready for Ascension and those who are not. People not ready or able to pass this final exam are those who are too distracted by the dramas and games of the modern world to listen to the Ascension summons from within. To hear about the Ascension, or pick up a book on spirituality, or begin to pray or practise meditation indicates that an individual is passing through the filter.

Now is the time for an end to the dramas of false action, the exerting of crushing power over others and the constant self-seeking of inflated egos. There is no middle ground, for either one chooses to commit totally to the light and its corresponding action or one continues to cling to money, material

comforts, false truths and the selfish abuse of Earth's precious resources. A new light is emerging as never before seen on Planet Earth. Be in joy for the great awakening of humanity is now fully upon us.

The Great Cycles of Time

Throughout our entire earthly history several past civilizations, among them the Mayans and Egyptians, left records indicating that different cosmic cycles will converge and renew themselves on the 21st December, 2012. Prophecies have also pointed to a period of chaos and confusion in the transition leading up to the confluence of cycles in 2012. This situation is understandable as the old cycles are now drawing to a close and many agendas of the 'Old Reality' are rushing toward their resolution. Truths held in secret and former ways of wielding power are either moving into open disclosure or are bubbling up to the surface – demanding our attention for acknowledgement, resolution and change. Everything around us seems to be heightening and escalating.

The first cycles of time were plotted by the ancient Maya through their grand 5,125 year Mayan calendar cycle. This mighty wheel of time consisted of five interwoven cycles, moving from the macro downward to the micro. Its first cycle breaks the 5,125 years into 13 parts. Within each of these smaller 13 parts another 20 part division occurs to produce each of the Mayan 'years.' A Mayan year consists of 18 months of 20 days each. On 21 December, 2012 all five of these cycles reset to zero for the first time in 5,125 of the calendar years, leading to the new Mayan date of 0.0.0.0.0. The Maya understood and tracked even more cycles than these five – they produced seventeen different calendar cycles in all, some spanning more than 10 million years. They have always guarded their special distinction which has identified them throughout history as 'The Great Keepers of Time.'

The early Egyptians also measured a cycle known as the solar precession through their records and calculations left within the largest of the Giza pyramids. In each of our earthly years, 365 and $\frac{1}{4}$ days are required for our planet to complete one entire orbit or revolution around our solar sun. In doing so the earth passes through the 12 houses or signs of the zodiac, depending on which particular constellation is visible in the heavens at that time. In a galactic year of approximately 25,920 years our solar system, nestled in a spiral arm of the Milky Way Galaxy, makes one complete revolution around our magnificent central sun, residing at our galactic centre. And as our precession cycle (which was also identified by Plato) makes one galactic orbital journey, our solar system also passes through 12 astrological ages. We are currently exiting from the 2,160 year Age of Pisces and entering into the Age of Aquarius. Of interest the 21 December, 2012 also marks the exact transition into the 2,160 year Age of Aquarius.

As the great cycles of time all overlap one another to intersect at a specific date in 2012, our perception of linear time suggests that time is also speeding up. Many people now comment on the fact that they can no longer fit everything into a day. So what is causing this acceleration? Within the great precessional cycle lies a 2,000 year period when our solar system passes through a band of

extremely high energy. We are now immersed within the Photon Belt (named the Manasic Radiation by our astronomers), a period of intense light we first entered in the late 1990s and in which we will remain for a 2,000 year period.

During this remarkable time the energies from the Photon Belt are triggering a complete reordering of life as we know it. This occurs because photon light energy has the capacity to lift all of life into a higher frequency dimension as it carries the seeds for the enlightenment of all. The atomic structures within the cells of our bodies are slowly re-tuning themselves to match these rising frequencies. We are shifting from a third dimensional carbon based body (from one that matches the atomic frequency and spin of carbon) to a fifth or higher dimensional crystalline body or light body (to one that matches the atomic frequency and spin of crystal). So too the bodies of animals, plant life and all upon and within the earth are making this transition, as is our entire galaxy.

Planet Earth is also reacting and her changes are being studied by government bodies, universities and scientific organizations, particularly in the United States where NASA is involved. The pressures exerted on the earth by human activity and the Photon Belt have incurred weather anomalies: climate change, global warming, polar melting and a reduction in earth's magnetic field intensity. Mal McClure, editor of the magazine *Being Now*, explains this further. "There is a multi-layered complex of charged particles encircling the Earth known as the ionosphere, which reflects low frequency radio signals. The conductivity of the ionosphere is constantly changing in response to the effects of the sun and its various outputs of flares, sunspots, and waves of many frequencies. At these low frequencies, the Earth itself has greater conductivity, and thus a situation exists where there are two concentric spherical conductive surfaces, the earth and the ionosphere, forming a closed volume or cavity known as the Schumann Resonance Cavity. A significant part of this research delves into the 'heart-beat' of Earth which is known to have been vibrating at a constant 7.83 Hertz (cycles per second) for many thousands of years. However, this has been rising since 1980 and, although it regularly varies in frequency, is now hovering around 12 Hz. This fact contributes markedly to the perception of a 24 hour day being somewhere nearer 16 hours."

The only way we can counteract our seeming loss of linear time is by attempting to live more fully in the present moment. Our past is over and gone forever and our future has not manifested yet. The 'now' moment is the only one available to us. Only when we are fully engaged in the present moment can we offer ourselves to whatever we are doing. Whether it lies in creating something beautiful, writing, solving a fascinating puzzle or talking to a loved one, our attention, integrity and energy is focused in that moment and on the task at hand. Even duties we don't enjoy can become infused with the light of being present. Remaining focused in the midst of activity invites the world and its experiences into our lives and lends greater meaning to the simple daily chores we must all do. Our whole concept of time will also become more fluid if we can learn to measure its progress in terms of completion of projects and goals, rather than by ticking off minutes and hours determined by an artificial system of measurement. Presently we are all headed onward and

upward as we complete an old cycle and embark upon a fulfilling new era of peace and love. As the great cycles of time concurrently reach their completion we must hold tightly to our positive long held visions, for what is required of us now is a strong faith and stamina.

Our Multidimensional Selves

We spend much time being concerned about, nurturing and nourishing our physical bodies because this is the body that we most clearly perceive with our five external senses. On occasion we may even mistakenly identify ourselves as the sum total of our physical body. This body roots us into the physical world and dominates our perceptions when we are alive. It is the slowest vibrational body with the most solid definition. It is the most limited body and yet it is by possessing a physical body that we develop spiritually most rapidly.

But we are really so much more than just a physical body. We are in fact a combination of four different bodies. One is physical and three are energetic. The latter three are identified as the mental, emotional and spiritual bodies. All these bodies are four sheaths composed of four distinct vibrations of matter that surround each life stream and provide the vehicles for the personal entity's journey through time and space. The mental, emotional and spiritual bodies are located only in subtle matter – that is matter that has a vibratory frequency that lies beyond our physical sensory perceptions. They are composed of fields of energy moving around and through our physical bodies. The sum of these various energetic layers is also known collectively as our aura.

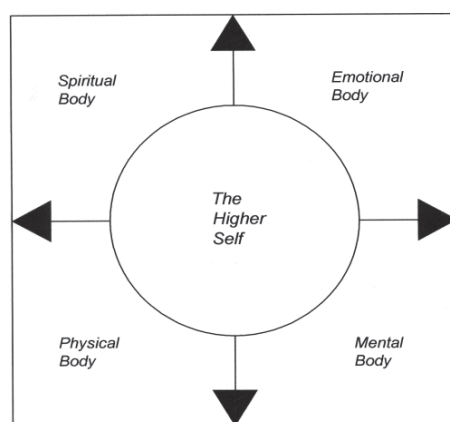
Our mental body is the energy field in which we store all of our core beliefs about ourselves, about others and the universe. It assists us to process information, solve problems and generate higher abstract thought. This is where mundane thoughts, analytical reason, logic and everyday memories are produced. Whereas positive feelings like love tend to make ourselves accept and connect with other things and people, the mind always keeps us separate. This happens because it compares and contrasts the current situation with memories from previous experiences, trying to find a pattern or label with which to classify the situation. This means that the thoughts of our lower mind lie always in the past and always create separation. When we clear our negative thoughts and limiting understandings we shift our external perceptions, allowing for greater clarity and love to infuse our being. And then when the mental body is fully cleared, we can link to our heart centre (or heart mind) and begin to follow our higher self rather than our ego.

Our emotional body is the centre of our feelings and emotions - love and hate, attraction and repulsion. With the mind it gives us desire and imagination. It is the location for sensual enjoyment and aesthetic appreciation. When we sleep we interpret astral perceptions received by our astral senses as dreams. The emotional body holds all the memories and experiences we have ever encountered. We often refer to its sum total as our 'emotional baggage.' In Jungian typology the emotional body corresponds to our feeling faculty. In popular speech the emotional body is referred to as the 'heart' and the mental

body as the 'head.' These labels correspond to the location of the different energy centres predominant in each of these two bodies.

Often our three non-physical (or etheric bodies) are described by clairvoyants as being of a blue or violet colour, consisting of a matrix or network of lines of energetic force. The emotional body is known to be composed of ever-changing swirls of colour. Because of the vibratory nature of light, from which all creation is expressed, certain colours and shapes represent the predominant emotional characteristics of each particular person. An angry or aggressive person will have a great deal of dirty red in his or her aura, an intellectual person will project a large quantity of yellow, a spiritual person blue or violet, and so on.

Our spiritual body is our soul link to the universe. When this body is purified from limiting beliefs and perceptions we can more fully connect to the Divine Will and to unity consciousness. This body organizes and vitalizes the physical body and acts as a bridge between the physical, mental and emotional energies, by way of the chakra centres and the median connections. This is the body that acupuncture, healing, homoeopathy, yoga and meditation directly act upon. Often identified as our 'body double or etheric double' the spiritual body holds the blueprint for our ascended or glorified body – the one we will inhabit when we have evolved into full consciousness or enlightenment.



The Higher Self

The 'higher self' is a term used and understood by many different schools of spiritual teaching. The lower self, or ego personality, is not our true self because the ego is trapped by a plethora of its own desires, wants, needs, likes and dislikes. As soon as an ego based person achieves its desire or acquires an object, a new one springs forth in a never ending sequence. Ultimately however the ego personality must be understood to be the illusion that it actually is. Then by engaging in spiritual practices such as meditation, study and prayer, a person is enabled to transcend his/her ego personality and begin to realize their higher self. Through this process one can truly discover his/her soul and begin their approach to the Divine.

When your personality (the unification of your spiritual, emotional and mental bodies) has fully developed, integrated and evolved, it then becomes your higher self - the perfect instrument through which your soul can fulfil its goals and express itself on the earth plane. As your higher self, you then carry out the purposes of your soul instead of following the desires of your ego personality. Your higher self is the intimate and integral aspect of yourself that remains aware of and interacts positively with the whole of your being. Your higher self is the most perfect form of 'you' that exists in the universe and it actively guides you on your journey through life.

This guidance manifests itself in your life in many subtle ways: as the still, small voice within (conscience) or it may communicate directly as vivid images or pictures, through flashes of insight and feelings and as intuition or knowingness. In trying to understand the perspective of the higher self in relation to the ego or personality self, the higher self might be likened to attending a conference in a huge auditorium that has been partitioned into many smaller rooms. Our greater whole being occupies the entire floor as well as all the smaller rooms, while our 3D consciousness would only be aware of the one small room in which we were focused. Our higher self, in comparison, would be fully aware and be participating simultaneously in all rooms on the entire floor. Thus the higher self holds a much greater vision of our entire being and the many rooms or planes within which we exist.

Our lower personality self is not always aware of our higher self if our lives are cluttered with busyness, actions or attitudes that cut us off from our higher self. Our higher self always signals to us when we are out of alignment with it through pain, tension and disease. People always know and feel deep down inside if they are not aligned with the laws of life or are not living out their true purpose. When the personality self uses its will against the higher self, signs of conflict begin to appear in the conscious mind. These manifest as feelings of anxiety, stress, warning dreams, discontent and uneasiness. If ignored these feelings accumulate and manifest as illnesses in the body, mind, emotions and relationships. This leads to conflict between the lower and higher selves that could ultimately result in a split or cleavage within the psyche. Dr. Albert Schweitzer called the higher self, 'the wise doctor within' and its streams of positive energy hold the key to healing. Contact with our higher self is demonstrated by:

A growing sense of responsibility and purpose for living
A willingness to accept responsibility for all of one's thoughts, word and actions
A desire to openly practise forgiveness
Making choices that lead to a growth in wisdom, inner peace and gratitude
Practising spiritual will and genuine service
Reflecting joy, harmony and unconditional love

We can begin to open a pathway to union with our higher selves by first practising self-respect and self-esteem. Without this, a poor self-image could prevent gifts of the higher self from flowing into the personality. It is through meditation that we are enabled to contact the life of the higher self, so as to be nourished by its strength, wisdom and total love for us. We can relax and soften our body, emotions and mind in order to release much superficial tension. We can also choose to live more quietly and to simplify our lives. When true contact is finally made it will result in the awareness of a new ability to think more clearly and with greater understanding. One will become more forgiving and have better rapport with others; knowing and feeling that there is a powerful presence within us – a wonderful source of healing, courage, strength, unconditional love and a new motivation.

We can draw our higher self to us through the following exercise. Sit quietly and relax with several deep gentle breaths. Release unnecessary thoughts and identify with the higher self by visualizing or imagining a bright column of healing light that comes from above your head (where the higher self is located). See this enter your body and move downward radiating outward and bathing every organ and cell in your body with white light. Then see it continue down into the earth under your feet, grounding you into the planet. Now call lovingly to your higher self, inviting it to come forward and to co-create with you. Ask it to fulfil your life, to become your ultimate coach and partner in order to express its qualities. Your higher self loves you truthfully and totally and will reply to your request. But you must first begin this process through your desire and conscious invitation. Therefore it is the task of your personality self to become aware of the higher self, thereby achieving the state of higher consciousness. This is a major goal of spiritual development and self-realization.

The Soul

And so, when your personality is fully developed, evolved and integrated it becomes your higher self and functions as the instrument through which your soul can then fulfil its goals. Your soul is not the same as your higher self since both are energetically different. Your soul has been created by God and it lives in a dimension of light and vibration that is much closer to this Divine Source. Your soul is radiantly beautiful, it is filled with light and goodness and it loves and nurtures you totally and unconditionally. It is infused with spirit, which is the consciousness that gives life to your soul, just as your soul permeates and gives life to you. Your soul is the link between spirit and your higher self. It is the intelligence that directs the building of your physical, mental, emotional and spiritual bodies. It contains and sustains your essence between life times and holds all the patterns that created you in this lifetime. It lives in a very high spiritual dimension and brings the light and energy of this dimension to you. Your soul carries the big picture. It knows the complete divine plan for humanity and all life and it knows the part that you are to play in that plan.

As you consciously connect with your soul and continually draw it into your life, your soul begins to put more attention and energy into you. At that point your spiritual growth is accelerated rapidly. As your soul sends its light downward, it experiences itself through your earth consciousness. Your soul can then fulfil its higher purpose – that of mastering and bringing its light into the world of form and matter in which you live. And as you blend with your soul and radiate its energy in your daily life, you serve humanity in a valuable way. You become a distributor of soul energy. You will then emanate love, light, beauty and joy to others.

Light Body - Our Destiny

Humanity is experiencing a great awakening as we currently enter this time of transformation. The scenario for change that is occurring everywhere is being driven by the waves of light that are continually bombarding our solar system and the earth plane. And in the near future all who choose to fully participate in the Ascension, or the new raising of consciousness, will be transmuted into higher dimensional bodies of light.

Our light bodies are now being activated as the new energies from the Photon Belt (Manasic Radiation) begin to recalibrate our dormant DNA strands. These contain the blueprint of ourselves as divine and fully conscious beings. Currently most of humanity has only two functioning strands of DNA, intertwined into a double helix. This portion of our DNA structure contains information pertaining to our biology - such as our individual features and the genetic information passed on through our family lines, eg: a paternal grandfather's tendency toward arthritis, or a mother's genes for musical talent. These two strands also hold the genetic codes for our physical evolution. But there is another part of our DNA structure that has to do with the spiritual component of the human being, one that science has not presently considered. If one is persuaded that the human being consists of a soul imbedded within a biological body, then it should logically follow that the

genetic links within each individual would also contain spiritual information. And if this is so what has become of it?

Many of these spiritual elements were deliberately turned off in our ancient history because there was a struggle to control this aspect of a human being. Very dark energy extraterrestrial forces, who were also genetic engineers, desired to keep the development of humankind firmly under their control. They achieved this through the use of genetic manipulation to produce fear and domination. This event occurred in Atlantis, over 200,000 years ago, when the human DNA molecule was breached. When these dark forces unravelled and reprogrammed our DNA, they were able to shut down and isolate many of its strands. Our human DNA was reduced to only a double helix. The disconnection of our original DNA manipulation resulted in a 'veil' being placed between our five physical senses and our spiritual awareness. However there was a promise given from the higher realms. At some time in our future we would be allowed to develop again according to the divine blueprint of the original plan. In the meantime humanity had to undergo a long and painful period of spiritual development. Those guiding our spiritual heritage have sent representatives to assist us to elevate our thoughts and desires, so as to grow spiritually and regain our lost abilities. These advanced souls include the prophets, Jesus Christ, Mohammed, the Buddha, Archangel Michael and his legions of angels.

The fully conscious human being has twelve strands of functional DNA. Beyond our double helix are ten additional dormant soul strands. When these are finally activated we will experience a total expansion of our consciousness and fully access our light bodies. Originally there were over 2,000 particles in our DNA that allowed these higher spiritual abilities to function. All strands are not positioned within the physical part of our biology either, as many reside on the plane inhabited by our higher mind. Our individual souls are so much greater than what we can perceive with our five physical senses, because these more lofty abilities are not all found within our physical bodies. Instead they are accessed on a higher spiritual plane or vibration and not in the denser physical levels of gasses and solids.

The recoding of our DNA is happening automatically as we all begin to transition the photon belt. Presently our solar sun steps down these powerful energies as they emanate from the centre of the universe. And like the workings of a giant clock, the planets have found the positions that allow these higher and finer energies to reach us. On the surface of our Earth many energy vortexes and star gates are being opened by awakened humans who gather during important events: eclipses, equinoxes, solstices etc. to anchor and ground the incoming energies. The source of this mighty and uplifting energy that is pouring downwards to us comes from 'All That Is,' the Great Creator.

Already some individuals have moved beyond their double helix by working upward toward the full twelve strands that mark their next level of achievement. Many of them are assisting others to recode and activate their added DNA strands. Individuals can also begin to help themselves to turn on the inactive aspects of their DNA in order to experience a higher state of consciousness. Adopting greater compassion and unconditional love in our daily lives begins the reclaiming of the light codes needed for our

advancement. These codes cover a wide range of spiritual abilities that cluster around peace, unity, cooperation, integrity, truthfulness and cultivating a sense of beauty. Others influence our abilities toward achieving telepathy, stronger intuition, psychic gifts and an immortal physical body.

The latter code will allow us in future, to inhabit a body of light that will look youthful and beautiful and will not deteriorate or die. The light body can be regenerated so that injuries and scars are changed through the consciousness that controls and inhabits these bodies. When we can conceive of living in a body halfway between the physical realm and light, where it does not decay but instead becomes a shimmering mass – that is the blueprint for the immortal physical body that will come into being. This light body is the reconciliation between the soul and the dense physical body, between the physical and the spiritual. It is the fully energetic, perfect container for our evolving souls as it allows for the total use of all our spiritual skills and abilities. This light body is our true destiny.

The portal between the physical body and the realms of energy and light is the body's endocrine or hormonal system. Through this portal, transmissions from our light bodies are mediated into physical chemical messages. These then enter the blood stream as hormones, which regulate the life force energy distribution and functioning of our physical bodies. Light energy from higher dimensions first enters the body through the pineal gland. This small gland located in the brain is the crucial portal for the reception of higher vibrations of light. It is shaped somewhat like a pineapple and has a lens covering its front. Our pituitary gland, or master gland, then directs the light energy to the various ductless glands of the endocrine system throughout the body.

Now you can understand why it is so important to assist your body in this transition as it re-wires and activates your spiritual endocrine system. It will achieve balance all the more quickly if you co-operate and allow the process by first slowing down and then consciously work toward this balance. To feel balanced, healthy and harmonious on both the inner and outer levels should be the aim, as you move into the full use of your wonderful New Earth crystalline light body. Your light body will produce, by sympathetic vibration or resonance, a crystalline state in the human body through its water matrix. Your body is 70 to 80 percent water and this water will begin to vibrate in crystalline forms. Once this happens, the physical body will receive and transmit more and more light. We will indeed become radiant and more luminous.

- **Breathe** properly, breathe deeply and breathe to feed your body.
- **Drink** more and more water, day after day.
- **Eat** many fresh, live healthy foods, fruits and vegetables. Try to purchase food straight from the local markets rather than eating imported foods that may have been in storage for long periods of time. So much precious fuel is expended by shipping food all over the world, particularly if these same foods can be grown and produced locally.
- **Meditate** as much and as often as you can. In these coming times the only way you will be able to maintain your centre and stay out of

chaos, is to meditate. Get yourself to the point where even in a crowded, chaotic room you will be the calm waters felt in that room. The only way you can become a tool for the Creator to use, is to be in your centre, to be calm and at peace. Only then can you attract to yourselves those that need you and those that you need. Chaos never attracts. It only repels. Understand this and discipline yourself to achieve this. Then all will happen as divinely ordained.

There are also many different breathing practices in the yoga tradition and these are collectively referred to as pranayama. Prana is the vital life force that animates each living cell in our bodies. The yoga tradition states that when prana flows unimpeded, the body radiates health and the mind remains sound. Conversely when prana is blocked, the result can lead to sickness, disease and depression. Pranayama will aid one in returning balance to the body, clarity to the mind and will help to relieve stress.

Nadi Sudi – Alternate Nostril Breathing

Take in a deep gentle breath, close your right nostril with your thumb or index finger, pause briefly then exhale slowly through the left nostril. Inhale through the left nostril, close it with your finger, pause for a moment, open your right nostril and then exhale through the right nostril. Inhale right, switch then exhale left. The pattern is to exhale, inhale then switch nostrils. Nadi Sudi calms the nervous system, balances the creative and logical aspects of the mind and is a short and simple breathing technique to use for stress relief.

Recoding Our DNA

As the process of rebuilding our light bodies continues we will slowly begin to notice the effects of becoming fully conscious or multi-dimensional. This state will come about when our 12 strands of DNA have finally been re-fused, reconnected and activated. We will then experience life within the consciousness of multi- dimensionality. In this level of consciousness we could live in the third dimension while retaining our connection and relationships with beings in the higher realms. We will no longer be cut off from other dimensions as we presently are and we will operate from a state of heart centred compassion, (Christ consciousness). This will happen regardless of which dimension we find ourselves inhabiting. Eventually we will learn how to live successfully in a galactic society and ultimately in a universal society. At the present time most humans have two active strands of DNA, represented by an intertwined double helix. Some persons have developed and integrated three or more strands and a large number of new babies presently being born (the indigo and crystal children) have many strands of active DNA. A simple blood test can verify this fact.

Each of the 12 DNA strands represents one of the twelve aspects of multi-dimensional consciousness. Three DNA strands represent and govern the physical body, another three are concerned with the emotional body, another three with the mental body and the remaining three with the spiritual body.

All these aspects are represented in our bodies as new neural pathways to the brain. They are connected and nourished through the endocrine system of ductless glands. These glands work in tandem with the energy vortexes within our bodies known as the chakra system. When all our neural pathways are working freely with our chakra system they will provide the conduit to the higher realms, resulting in our direct experience of multi-dimensional consciousness.

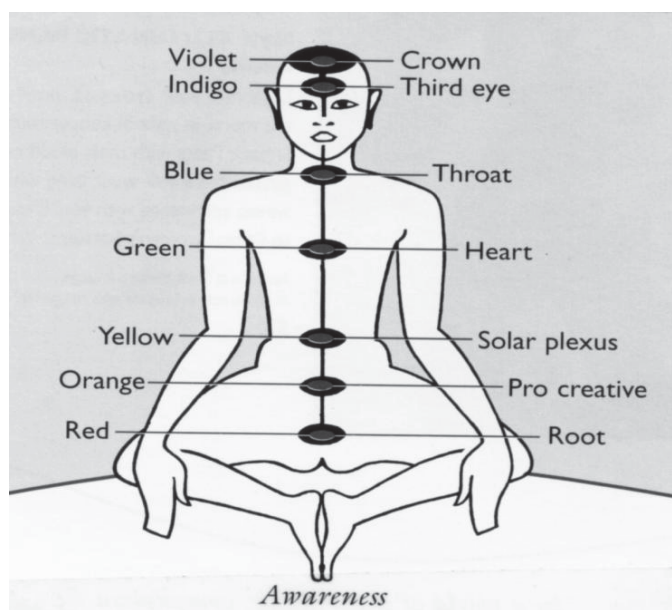
The Chakra System

We live in a universe propelled by the laws of electricity and magnetism and all third dimensional life forms within it reflect this. Our stars and planets (geo-magnetic life forms) all have a north pole and a south pole with magnetic lines of force flowing between them. Our human bodies (bio-magnetic life forms) also conform to this bi-polar magnetic field, with the top of our head reflecting our north pole and the soles of our feet, our south pole. In a third dimensional representation, these lines of force moving between our head and feet completely encompass the body within an etheric structure known as a tube torus. Imagine this donut shaped energetic field extending fully around your body. It is called your aura. Have you noticed that when meeting another person for the first time you may be instinctively drawn to them? This could be evidence that both of your auras are vibrating in sympathetic resonance. The same would be true when the presence of another feels uncomfortable. Perhaps the electro-magnetic energies in your auras are repelling each other. At the centre of each bi-polar magnetic field is a magnetic core running from north to south. In the case of a simple bar magnet it is a magnetized piece of metal. In the case of the bio-magnetic human body it is a channel, only observable in subtle matter, called the pranic tube. Within this core the life force is carried to sustain each individual creation during its existence.

Every spiritual tradition identifies and acknowledges the life force, that great field of potential that gives rise to and then sustains each and all in existence from moment to moment. In Chinese spiritual teachings the life force is called qi or chi, (Tai Chi, increasing the life force) while the Japanese and Koreans call it ki, (Reiki, healing with the life force). In the Indian and Tibetan traditions it is identified as prana. The Christian tradition names the life force, sanctifying grace or grace. Practitioners of new age spirituality refer to this field as the light or the white light, and to the physicist, it's known as the sub-atomic or quantum field. At this time the life force is also being intensified and expanded by the Photon Belt. We must all access the life force fully and completely to maximize its benefits to our daily existence. Our chakra system is the vehicle that has been beautifully designed to fulfill this function.

Chakra, is a Sanskrit word that translates as “a spinning disc” or “a wheel.” It is one of many human names for what is perceived to be a bio-physical connection to our soul or spirit. These energy connections or chakras exist in that the soul or spirit is immersed in the physical body and mingles throughout. At present we each have seven of these energy connections that are woven into our body's meridian centres with some lying along the spine. These centres are similar in function to the junction box found in the electrical

system of a home or office. Our physical body is also controlled through a vastly complicated neuro-electrical circuitry, with a number of special locations where these circuits converge. Each of these locations is monitored through the central nervous system to the brain. It is these specific locations that are called chakras and each fulfills several functions. As well there are certain endocrine glands associated with the functioning of each chakra. And since the vibratory field of light also activates colour and tone, each of the chakra centres produces its own specific colour and sound.



RED, (endocrine gland: the adrenals) the root chakra, links us to the physical world and serves as the foundation to build and evolve our personality. This is the chakra of acceptance, allowing us to feel grounded, stable and secure. When it functions fully we feel present in the here and now and connected to the physical body.

ORANGE, (the gonads: ovaries/testes) the pro-creative or sacral chakra is the centre for sexual energy and creativity, balancing the free giving and receiving of feelings and emotions in all your relationships.

YELLOW, (spleen) the solar plexus chakra is where our honour, integrity and power reside. It is the essence of who you are. When it is open we are in control and hold sufficient self esteem.

GREEN (thymus) the heart chakra is the centre of the system. Known also as the great transformer it generates the ability to love freely without fear or self consciousness. When it functions fully one is compassionate, friendly and able to work harmoniously within all relationships.

LIGHT BLUE (thyroid) the throat chakra is where feelings and emotions are transformed into expressions. This chakra centre helps you find the balance between silence and speech and assists you to say what you honestly feel. When it is open there are no problems with expressing yourself verbally or artistically.

INDIGO (pineal) the 'Third eye' between the eyebrows and above the nose, connects you to your spiritual being and invites intuition and awareness into your daily life. This centre allows us to experience our sixth sense of intuitive knowing and to fantasize.

VIOLET (pituitary) the crown chakra connects you to your total being with the awareness that you, the universe and the Great Creator are all one. When it functions freely we are unprejudiced and aware of the world, ourselves and other dimensions.

The DNA Strands

Each of the following twelve DNA strands represents one of the twelve aspects of multi-dimensional consciousness.

Strand 1: Courage to move ahead and integrate our fears

Strand 2: Ability to focus on something and follow it to completion

Strand 3: Maintaining gender balance between male /female power

Strand 4: Balance between our energy field and the physical body

Strand 5: Living peacefully in a state of acceptance

Strand 6: Strength to stand in one's truth regardless of the outcome

Strand 7: Ability to accept both our dark and light sides

Strand 8: Ability to hold personal boundaries regardless of outcomes

Strand 9: Ability to accept and live within a diverse community

Strand 10: Ability to tune into and listen to one's soul or higher self

Strand 11: Power to envision, create and manifest these visions in 3D

Strand 12: Ability to be accepting, kind and appreciate the value in all things

The Endocrine Glands

Hypothalamus – I translate what I believe

Pineal – I see or envision what I receive

Pituitary – I hear what I receive

Thyroid – I speak what I receive

Thymus – I clear and transmute what I receive

Heart – I feel what I receive

Gonads - I create and manifest what I receive

Adrenals – I hold true to what I receive

(to access more detailed information visit www.NibiruanCouncil.com)

And so in the recoding process each strand must be individually reconnected to each gland and then activated. When each strand is also refused with one of the twelve crown chakra crystals and then energized, the circuit is complete. The DNA upgrade needed to sustain full consciousness and communication with the higher realms will begin to function. These aspects are represented in physicality as new neural pathways to the brain and when the connection is completed our multi-dimensional consciousness will be fully felt and accessed. The light from the Photon Belt entering through our pituitary and pineal glands is primarily driving this recoding process. Also we are being reconnected very slowly otherwise our physical bodies and our nervous systems could burn out and we would not survive intact. We can actively co-operate in this process by trying to reach some understanding about what is happening to us. Our ability to interact with and absorb the new frequencies of light into our physical bodies, will determine how we progress in this next step of our physical and spiritual evolution. And by carefully observing our belief systems and our actions, while using emotion and will as the fuel to

advance spiritually, we will change and clear many undesirable old thought forms and patterns that no longer serve us.

Be wary of those who offer techniques to hasten or unduly advance your DNA recoding – particularly if these carry a large price tag. Many higher beings, angelic guides and masters are actively involved with us at this time. They are assisting each of us in this recoding process to ‘stay over our feet’ and not try to rush ahead. It is occurring in exactly the right time frame regardless of how we might try to interfere. This scenario is immense and includes our entire Milky Way Galaxy. It is happening in response to the Divine Plan for our universe, initiated by the Creator of All That Is. So relax and go with the flow, allowing all of it to manifest in its own good time. Enjoy the ride. The final results will be awesome and will usher all of us into a multi-dimensional experience of living with compassion in Heaven on Earth.

Keeping Our Balance

For many years we’ve been led to believe that having a high intelligence quotient (or IQ as it is called) was our passport to achieving a successful life. Yet the standard IQ test only measured raw intelligence of a particular kind: reasoning skills, reading, writing, analysing facts and data. Many schools relied on these IQ test results to stream students into specific learning groups and to assess their probable performance abilities. Organizations such as Mensa were formed to bring together individuals with very high IQs. Founded in England during 1946 by Roland Berrill and Dr Lance Ware, Mensa today has over 100,000 international members. Despite the fact that all of its members have a very high IQ, not all of them are successful or are high achievers. Surprisingly a number of Mensa members have been school drop outs or are found in very ordinary and mundane occupations. It’s also interesting to note that the abilities accessed through the IQ test are those associated exclusively with the left brain activity of logic. Over time, research and experience has proved that intellectual intelligence alone does not predict academic or professional success as had originally been thought. There is another important element involved - that of emotional intelligence.

Emotional intelligence (EQ) measures a person’s ability to understand, empathize and work with others. EQ is also related to an individual’s ability to manage under stress. Because these aspects of life experience demand the use of intuition, innovation and imagination they relate more directly to activities associated with right brain functioning. Also no IQ test has ever been devised that can test for creativity. Creativity enables one to perceive analogous relationships - those connections between widely differing objects or ideas - and then to synthesize something totally new from them. Genuine creativity will manifest a completely original idea or chain of thought which could lead to a new and unique application. IQ seldom changes but EQ can be altered through self-discipline or profound experience. Nonetheless they both function in tandem and are vitally important to personal development and success.

If IQ determines how intelligent you are EQ determines how you use that blessing. Individuals with high EQs are better equipped to make use of their creative talents. Frequently these are the ones selected for advancement within their chosen work because they also possess the ability to inspire others to action and to greater confidence. People with high IQs and low EQs find relating to their peers difficult, are ineffective in handling stress constructively and are often unable to maintain healthy emotional connections. By developing a greater EQ you can more easily access innate intelligence and amplify your empathy, thus leading to better relationships and career advancement. Those too who are not afraid to think outside of the box will more freely embrace their uniqueness and the exceptional qualities of others. And so the experts tell us that a heightened EQ will bring greater happiness because this state of mind allows us to focus on feelings as well as facts. A strong EQ makes us more able to access the benefits of our IQ since both are required to build a successful career, forge strong relationships and enjoy creative pursuits.

Modern scientific brain study and research also indicates that the practice of long-term meditation balances the brain by creating a synchronicity between the two hemispheres. It has been tested and proven that when meditators reach alpha, delta and theta brain wave states, the right and left brains both adopt a single coherent, electromagnetic wave firing pattern. As this occurs the two hemispheres of the brain work together in a balanced and synchronous manner. Whole brain functioning also produces neuro-chemicals (endorphins) that move through the body producing anti-ageing hormones and creating feelings of well being. People who meditate regularly often experience the following: improved memory and concentration, stronger intuition, enhanced creativity and lower stress levels. Thus through meditation we can also enhance the balance between the left brain (IQ) and right brain (EQ) leading us toward a more fulfilling life overall.

A new balanced spirituality is also appearing on the planet today. It is drawn from the teachings of St. Benedict, the Father of western monasticism and is called the middle way. From the east we have been gifted with the Buddhist teachings of the Middle Path. Both forms of spirituality are inclusive of the opposites without being controlled by one or the other. They value both positive and negative experiences, the higher and the lower. This new spirituality is a challenge to the consciousness of people who are caught either in the old religious dichotomies, or in reactions to the old style religions. The traditional religious dichotomies describe reality in terms of right and wrong, good and evil, with specific belief systems clearly defining which is which. Those who take the opposite stance of discrediting these views maintain that there are no such objective standards, or at least not in the way they have been traditionally defined.

The new balanced spirituality avoids judging the opposites. Instead it finds value in all expressions of life. Its understanding is that whatever exists is part of the whole, and therefore meaningful in terms of potential learning for us humans. Much of what people see as wrong or evil is a great challenge to our selfishness and ignorance, urging us toward compassion and understanding. It is not a matter of identifying what is wrong and trying to eradicate it, but of

discovering what the lessons are and learning from them. Through this learning we then become capable of expanding our consciousness and choosing a better way, while being of greater service to others.

When we think about a see-saw we note that its fulcrum or central support of balance allows for very little up and down movement. The extremes at the two ends furthest from the middle point, experience the greatest swings of highs and lows. If we can remain in our spiritual centre or middle point of balance we will align ourselves to the middle way. We can then acknowledge all things, experiences and events, without being caught up and emotionally involved in the dramas at the end points. And so the middle path values all things, all people and all experiences as a useful and even a necessary part of the wholeness and the balance of life. On this path we are not inclined to devalue any experience, any person or any reality. Instead we appreciate all that we are and experience ourselves as a manifestation of universal beauty, goodness and love.

We Can Choose Our Future

In these current times many wonderful avenues of learning and information are making themselves freely available to us. New ideas about personal growth and dynamic forms of spiritual development can now be accessed through a plethora of seminars, workshops, classes, books, magazines, CDs and the internet. Seek out these new opportunities and be prepared to step away from your traditional comfort zone, as many of these new practices will contribute beneficially and positively to the raising of your consciousness. Greater knowledge and positive experience begets a growing awareness, which always leads toward Ascension and into an expanded state of consciousness.

So many times we've all experienced an urge to take a different pathway or to select another track on which to move ahead in our lives. Equally we may wonder how a beneficial future experience, one that we truly desire, can actually be attained. We know that energy always follows thought and that every intentionally focused thought, results in its manifestation at some future time. Our quantum universe allows for multiple parallel realities to exist simultaneously, in order to accommodate our various individual thought selections. And every time we formulate a clearly focused thought intention, we select that particular pathway or probability field which we will then experience.

We are constantly interacting with probability fields whether or not we are aware of them. When we become clear about the end results we prefer to experience, our thoughts will immediately interact with the energies that are already in motion. Perhaps there is a difficult experience unfolding for you and if so, you can interact in an instant to initiate the vision of a different outcome. You are never without power in any moment. Remember too that if a strong emotion accompanies your thought, its results will return to you more quickly. Through the process of Master Minding you can take the conscious steps to deliberately select more of what you want and choose to experience.

Master Minding is not about striving for perfection in each moment but it's about fine tuning the future you want to experience by using your power of thought. What course do you want to manifest in the immediate future? You choose and create it by 'seeing' a different outcome. The 'how' of this will reveal itself either as an inspired action to take, or will arrive as something different from what you initially thought would occur. Think of all your future realities as one immensely shimmering, dancing probability field. If you sense a glimmer of a future you do not want to happen, recognize that you are part of this field, make a conscious decision not to experience it and know that you can successfully co-create a different outcome.

An interesting example of this process comes from the Louisa Rhines collection, *Hidden Channels of the Mind*. In it a seasoned soldier of WWI noticed that every time one of his buddies reported having a hunch that his 'number was up,' he was unfortunately proved to be correct. Usually he was seriously wounded or killed shortly thereafter. When this soldier had a foreboding that he was in for a hit he worked hard to shake the feeling. Try as he might was unable to shake it off so he began to readjust his thoughts about the probable event. He tells us, 'I began to hope in my mind that I would not be crippled so as to be a burden to anyone. Over and over I mentally rejected wounds to this and that part of my body, until finally I settled for a flesh wound in the back of my left shoulder.' Two days later the soldier sighted a small knoll he had been ordered to take and recognized that this was the place where 'it' would happen. Shortly after the battle began he took a hit. A piece of shrapnel had made a severe cut in the back of his left shoulder.

We can all Master Mind the best and most positive outcomes for ourselves and others. By envisioning clearly and consciously we can protect ourselves and loved ones while we bring about probable futures that provide pathways for all our highest experiences and growth. It's only ignorance and fear that leads us into accepting and experiencing future events that don't always include the best results. So if you feel that an encounter or experience in your near future is accompanied by a sense of foreboding, or a negative premonition - just stop and formulate a clear intention. 'From my point of power in this present moment I choose to experience as my future.' You might even speak this audibly for greater emphasis. We have free will either to do as the world wants us to do, or to consciously change a particular future to reflect what we or our higher guidance would rather have us experience.

And so our own consciousness constructs our reality, both individually and collectively. We create everything we perceive outside of ourselves from our personal relationships to the workings of our societies. Within this context our present reality acts as a mirror faithfully reflecting back to us all of our own creations. If we perceive something in this mirror that does not please us, we must take responsibility for it, then think and act creatively to effect a positive change. Within our quantum universe we have been given the powerful gift of free will which allows us become a co-creator. Now we must develop the spiritual maturity and wisdom to proactively take charge of our lives and our world. We must hold our most positive vision and focus on the highest goal so as to interact more powerfully with the future that we choose to experience.

Our Magnificent Purpose

***“We are the bees of the invisible
We madly gather the honey of the visible
To store it in the great golden hive
Of the invisible”
(Rainer Maria Rilke)***

An amazing truth occurs to those known as quantum physicists, in that nature's invisible energy: photons, electrons and atoms move through space in waves, just the way that we would visualize a wave in the ocean. They all move that way until someone observes them. But when someone watches, the wave collapses and a particle, the smallest bit of matter, appears to pop out of nothing. Only when the electron or photon is observed does this occur. If no one is watching the wave form exists, until someone looks and then the particle exists. Physicist John Wheeler states that it is only the presence of conscious observers in the form of ourselves that have collapsed the wave function and made the universe exist. Without the observer there can be nothing. The collapse of the wave function happens to atoms, electrons and photons, the smallest building blocks of matter. Within us the wave function of atoms, electrons and photons collapses whenever we watch, observe or meditate. Science says that the electron waves on earth collapse because the entire universe is looking. Stephen Hawking then makes the startling statement that there must actually be something outside the universe to look at the universe which collapses its wave functions. You look at yourself, the universe looks at you, - but who is looking at the universe?

In 1957 at Long Island's Brookhaven National Laboratory what could be the most unheralded event of the previous century occurred. Two Chinese Nobel Prize physicists, Tsung Dao Lee and Chen Ning Yong together with their nuclear physicist partner, Madame Chien-Shiung Wu, proved that consciousness exists in matter. This exceptional team proved that radioactive cobalt can distinguish left from right. In the emission of its electrons the cobalt appears to be able to make a choice between which direction it will take. The conclusion suggests that there may well be a universal mind pervading all sub-atomic particles from deep within all matter.

We have also learned that when scientists perform experiments at the microcosmic level, their thoughts and presence in the lab influence the experiment. If they intended a positive result to the experiment and were present during it, this is the result they achieved. When they did the exact experiment again, and wished for a negative result, the result was negative. Thus it seems that awareness (consciousness) directs thought and thought directs life-energy. Today our theoretical physicists all believe that the universe is both conscious and supremely intelligent and that our thoughts and observations can influence its unfolding. We are not all here by chance and there is a magnificent intelligence overseeing and interpenetrating all of existence.

Theorists and scientists also suggest that the entire cosmos is an integrated system that is deeply and totally unified in some mysterious way. Immense levels of energy flow constantly through the universe and continuously regenerate it. As physicist Brian Swimme describes it, 'The universe emerges out of an all-nourishing abyss not only 15 billion years ago, but in every moment.' Thus everything in the universe is a flowing movement that arises with everything else, moment by moment, in a process of continual regeneration. What's more, the cosmos itself may be a hologram, such that each part of the flow as it continually recreates itself, contains in miniature the whole expanding picture. If the cosmos is a hologram, and most contemporary scientists now think that it is, all is within all - the totality is present within each part and within each part fully connected to the whole.

Contemporary scientific study and research is also supporting this concept. Rupert Sheldrake, an English biologist and Matthew Fox, a lecturer in science and spirituality both agree that in our current millennium we need a fresh vision - that of a new animism. Animism is the belief that the entire universe itself and all natural objects within it contain some form of a soul, therefore everything manifests some degree of consciousness. This new idea is sweeping our world, together with its accompanying sense of the holistic unity and grandeur of all creation. A new theory is also being developed that will unite science and religion with the sacredness of material creation. It is their present separation that underlies our crisis of spirituality, of right living and our current ecological deprivation.

When our cosmos blossomed into existence from a small pinpoint some 15 billion years ago, it emerged out of an infinitely deep domain of Prime Creator's vast intelligence, creativity and energy. This ultimate, generative foundation of our being provides the nutrients and light of the life force that continually sustains us as a unified organism, to the very roots of our being. So self-reflective and co-conscious is our universe in all of its parts, that at a certain level of evolution, its organisms can achieve awareness of the universe and even add their productions to the mind of the whole. As we become aware of our participation in the immensity of consciousness, we begin to realize that each human body-mind is constructed so as to have the capacity to receive from the pulses of the universe, the knowledge and power to co-partner creation in each moment.

Our individual response to this truth must first begin with our acknowledgement of the Great Creator (God). Knowing that we are all part of this loving entity brings the realization that we are also all connected to one another. A different outlook then ensures, one in which we grasp the understanding of everyone's place that exists alongside each of us. We are then responsible for one another because every one of our thoughts and actions will impact upon the whole. Knowing that we are all one and are interconnected should elicit a feeling of love and appreciation for all of life. Our guides refer to this form of knowing as 'oneness of beingness.' It isn't a warm, fuzzy feel-good mode of living but an absolute knowing that we are all one light, one race and one global family. And as there is only one Great Creator source it seems arrogant to presume that God does not speak to every

gathering or unique spiritual path, race, country or language appropriate to their particular understanding. Our differences are all territorial and political rather than spiritual – for we are all made in a similar likeness. Anything that divides us is someone's fearful attempt to control the small view they hold of our Great Creator.

The new spirituality believes and teaches that Prime Creator (God) exists eternally as a singular disembodied entity – all intelligent, all powerful and all loving. But in order to evolve and experience everything, Prime Creator poured forth individuated sparks or particles of its essence. Within each of us is a fragment of one individuated Creator spark, known as our soul. The Great Creator then commanded each of us to go forth, to create and experience all that we could ever envisage. And so it is that each one of us represents a portion of the Great Creator, an aspect to realize his potential, just as every facet of life is an aspect of the Great Creator being expressed and experienced.

God says to us, **“This is the hidden purpose of my/our will: to create new worlds of experience that stimulate our continuing evolution. Without you I am unable to evolve – without me you are unable to exist. This is our eternal bond. It was and is my desire to evolve that gave you existence. We, collectively, are the conjoint vessel of creation and exploration. We are the boldness of the uncharted journey and the imaginative energy of the out-picturing of new realities. We are the image of an ascending, infinitely expanding spiral that is created segment by segment by itself. We are inseparable – each the window of the other.”**

Quotation attributed to the Prime Creator and drawn from Chamber twenty three of The Wingmakers.com

Part II – Ascension Based Relationships

A Loving Heart

In the words of a popular song, ‘It’s love that makes the world go round.’ And from the beginning we have all known deep within ourselves that we are most fully human when we deeply and fully love. The early Greeks spoke to us of two different kinds of love. One such love was Eros. This included friendship, romantic love or erotic love for another. Eros proceeded from the emotions and was always determined by the object. Agape is the love for one’s neighbour and since one’s neighbour is each and every other man, woman or child, all distractions are fully removed from the object. This form of love is different from friendship, romantic or erotic love in that it is not emotionally based. It is universal and non-judgemental. Agape makes every human exalted regardless of the other’s differences or shortcomings. Agape also makes every other human worthy of our regard and reverence, including their individually chosen values and principles. Through agape we transcend all our differences: moral, spiritual and physical.

We have all been told, “You shall love your neighbour as yourself.” Yet in our everyday lives we witness the fact that our societies, families, communities, business, churches, governments and individuals are largely unable to operate without criticism, prejudice, guilt and blame. If this is so, what are the causes existing within the present framework of our mass consciousness that makes agape so difficult and seemingly impossible to manifest and achieve? For innumerable generations of human history we have all been eager participants in a drama that has presented us with a pattern of polarity. We have broken everything down into what is good – what is bad and what is right – what is wrong. This polarity consciousness has resulted in much of the conflict and suffering that exists between males and females, members of the various races, the wealthy and poor, the strong and weak. Hierarchies have also been formed creating further degrees of separation, (good, better, best) where particular persons or events were rigorously judged within this context. Our religions imparted the message that the soul was more precious than the body and that spirit was more exalted than matter. Duality has manifested everywhere - from our two party system of government, to its counterpart within our own DNA, (an intertwined double helix) and in the dual hemispherical functions of our right and left brain.

Not only has this polarity consciousness kept us from uniting with and accepting one another as equals, we have energetically passed this thought form on to our children, contaminating successive generations for eons of time. Within a polarity (or duality consciousness) we all judge everything - every single event that occurs, often in a narrow and negative way. This has become so ingrained in the very roots of our daily existence that we live this pattern without consciously thinking about its implications. And yet there are

pathways available in these present times that could enable us to transcend once and for all, this limiting pattern of duality consciousness.

As Albert Einstein delighted in reminding his associates, it is impossible to solve problems at the level of their creation. What is needed is not more intelligence and information but rather an increased awareness or consciousness. This is simply another way of expressing one of creation's universal truths: what you see depends on from where you are looking. A problem persists as long as the person experiencing it continues to cling only to his or her existing viewpoint.

There is no area of conflict on our world today be it personal, national or global, that is not rooted in this simple principle. One faction wages war against the other or one individual encounters difficulties with another because of differences in the points from which they view their situation. There is no objective right or wrong, there is only perception. The solution does not lie in compromise, for compromise can cripple the spirit and lead to a lack of justice. Compromise can also result in mutual dissatisfaction and lingering resentment. Resolving all issues caused by viewing them within duality consciousness requires that both parties let go of their personality viewpoints, expressed as their belief systems. Only then can they rise above the level of conflict to meet in a new field where both are seeing in a new way.

It is the same with problems encountered on an individual level. The only solution is to let go of your viewpoint that holds you captive. This will happen when an individual can detach themselves from their personality level where everything is seen in terms of: I and Me and Myself. Step away from difficult situations by standing outside of them in a non-emotional and non-personal way. View them by first suspending the tendency to judge everything. Say nothing to another to try to change that person. Do not attempt to impose your ideas or practices upon them. By simply being what you desire to be, you give others permission to do the same. Live the new example by moving into a space where no matter what is happening, we know there is absolute perfection in our reality. We know in our hearts that the Divine Plan of perfect love over-rides everything and that a higher purpose lies in every moment. If we could all achieve this level of consciousness then slowly a global revolution of social values would emerge like a butterfly from its cocoon. The higher state of unity consciousness would become the balm that would heal our differences and unite us. For only within this new mode of perception can the seeds of unconditional love take root and grow.

What does unconditional love require us to do and how can we manifest and practise it? Before we can truly begin to love one another we must first learn to love ourselves. We must be willing to accept all parts of ourselves, both our attractive qualities and what we perceive as our negative or shadow selves. It is only the fact that that we remain our own harshest critics, that causes us to be so critical of others. Yet unconditional love is who we truly are. It is the whole fabric of existence that holds everything together. It is the Great Creator itself. Each of us are individual sparks of the Creator's essence. We are all a particle of that wonderful Entity because that great Entity is only an Entity by

reason of ourselves who comprise it. Each one of us is a cell in the body of the Creator. And each cell (which is each of us) is unconditional love.

Humanity experiences living in unconditional love as a great challenge. It is difficult to do this from within human nature with all its emotions, its old thought patterns, its many fears and insecurities. Much negative baggage accompanies all of us throughout our lives and the conditions we impose upon our love of others, are operating from fear. No doubt we have read many books written around this one simple message - there is only fear or love. And yet in reality there is only love here on the Earth, as love is our true essence. It is our emotional body that harbours the fears that prevent us from relating in an unconditional manner. There is the fear of disapproval, of not being liked, the fear of learning that we may appear to be worthless. All of these subtle dramas go on behind the scenes both in one's mind and in one's emotional body when we relate and pass judgement upon one another. And when we judge it is usually done to make ourselves feel better. So how do we counteract this?

There is only one way and that is to face our fears so that we can dispel them or come to terms with them. This is very difficult because fear is so entrenched within the emotional vehicle and the psyche. The best outcome one can hope for is to confront these fears by first learning to forgive ourselves and others. And in situations of conflict or distress one can also step back, remove one's focus from the personal and view the entire scenario from a detached perspective. Perhaps a brief checklist of suggestions to ease the practice of unconditional love could also get the process started. These could include the following.

- Are we kind and respectful towards others regardless of how they look, dress, speak, behave or present themselves?
- Do we require others to believe what we believe or are we willing to let them live out their own truth?
- Do we encourage others to find their truth, in their own hearts, without telling them what to believe or how they should live?
- Do we acknowledge and respect the spark of Divinity within others no matter how unloving their actions may be?
- Can we rise above what is commonly thought to be good and bad?

Our true reality is that we are not only growing toward contact with the Great Creator, but that we have never been separated. We have always been a part of that totally loving Entity, just as our individual cells are part of our bodies. As we are also individual cells in the body of our planetary society, what is done by one person or by many, will always have its effect upon the whole. But the beauty of the entire process lies in this fact. As we desire to become non-judgemental and hold to the goal of achieving unconditional love, our intention will set the universal flow to achieve this very thing. Thus it is almost enough that in our desire to love others unconditionally, this very aspiration will express the loving being that we all truly are.

Equal Opposites – Yin and Yang

Endless discussions are continuing and reams of paper are being filled trying to convince us that men and women are fundamentally separate from each other and will always continue to be. To make a point that the sexes are irreconcilably different and may never completely understand each other, it has even been suggested that both come from totally different planets – ‘Men are from Mars, Women are from Venus.’ But is this necessarily true or is it just another silly stereotype to which we are expected to conform?

We can readily observe that we inhabit a universe expressing itself in polarities or opposites such as: cold – hot, good – evil, darkness – light, male – female etc. It seems that two opposing but complementary forces are found within all things. Also any aspect of polarity can be further subdivided. For example temperature can be perceived as hot or cold. The state of being hot can be further divided into warm and burning, while cold can become cool and frigid. Within each spectrum there is always a smaller spectrum. The Chinese schools of philosophy and metaphysics have enlightened us about these aspects of polarity consciousness. The forces of Yin and Yang which they have identified have become another parameter within which we can view this phenomenon.

Yin in the Chinese language is translated as, a dark or shaded place. It represents the feminine element: sad, passive, downward looking, wet, nurturing, and corresponds to the moon and night. Yin is connected to the three lower chakras and the signs of earth and water. Yang, from the ancient Chinese means, a sunny or light filled space. It is the brighter, masculine element and encompasses the following qualities: happy, active, energetic, dry, upward looking and corresponds to the day and the sun. It is connected to the three higher chakras and its signs are air and fire.



The taijitu has become the traditionally recognized symbol for the forces representing Yin and Yang. Its elegantly simple design places Yang in the white area at the top and the dark aspect of Yin beneath. The two are perfectly opposed yet totally balanced as they appear contained within a circle. Since earliest times the delineated circle has been used as a sacred space for ceremonies and rituals. Circles seemingly move around continuously with no beginning or end on their circumference. This represents the idea of Yin and Yang flowing together in an endless spiral of existence.

The taijitu has also been used as a symbol to depict earth's seasonal year. Visualizing the symbol as a clock face, at the top (12:00) the white of Yang

represents the longest day of the summer solstice while directly below it at 6:00 Yin's darkest point marks the longest night of the winter solstice. The space occupied by 3:00 identifies the autumn equinox and 9:00 the spring equinox. The smaller circles or dots serve to remind us that there are always traces of one found within the other. Light is always present within darkness, when for example the moon and stars illumine the dark curtain of night. Darkness is ever present within light too, as clouds can obscure sunlight and objects often create a field of shadow. Both states are necessary for the universe to fully blossom. Both states are required for the full union of the masculine and feminine to totally flourish. The exquisite balance that results when both the Yin and Yang qualities blend, is listed below.

- Without Yang nothing would come into being - without Yin all that comes into being would die.
- Yang is mental activity in its forceful aspect – Yin is the imaginative and poetic exalting the merely mental into the beautiful.
- Yang moves ahead with things – Yin is.
- Yang, in masculine giving bestows the gifts – Yin, in feminine being receives, preserves, enhances and redistributes them.
- Yang constructs – Yin instructs.
- Yang implements – Yin compliments.
- Yang is strength – Yin is endurance.
- Yang is knowledge – Yin is the mystery that reveals itself and becomes knowledge.
- Yang is the discoverer – Yin lures toward greater discovery.
- Yang is the lover and therefore beloved – Yin is the beloved and therefore the source of love.

Yin, the receptive, feminine, dark, passive force and Yang, the creative, masculine, bright, active force are descriptions of complementary opposites. As this is never absolute but only relative, no one thing is exclusively Yin or Yang since each contains the seed of its opposite. Both states are interdependent as one cannot exist without the other. Yin and Yang are usually held in balance, for as one increases the other decreases. The imbalance however is also relative as the energetic excess of Yang, forces Yin to become more energetically concentrated. Thus Yin and Yang both consume and support one another.

Within the context of our present male/female relationships how can the qualities of both Yin and Yang unfold in a way that leads to balance and wholeness? A model of cooperative partnership will serve as the way-shower in our movement into the coming new age. The purpose of partnership is to create something greater than what we can create alone. This needn't imply any deficiency or incompleteness within us. Since each of us is unique, with specific talents and abilities, in a true partnership we can create something meaningful together – something far greater than the sum of its parts. A partnership that offers to each an acceptance of who we are with an opportunity for personal transformation then becomes the fertile ground for growing a lasting healthy union. When we find this kind of partnership we are more likely to want to keep it, to invest in it and to nurture it. By experiencing

the joy of working, living and loving in a cooperative and supportive partnership, where the different abilities of both members are valued equally, will we harness the strength and power of union.

It seems today that our current gender systems emphasize our differences and suppress our similarities. We feel alienated rather than united as our dying system of patriarchy has left us with a model of masculine dominance and feminine submission instead of one that features mutual interdependence. Because of our long inherited patterns of competition and power over others, many relationships today are like two halves that never feel quite whole. The whole will only emerge when we embrace the model of cooperative partnership, within which both parties are freely allowed to be opposite but equal. Only then will we successfully rebalance Yin with Yang.

The Twin Flame Reunions

Twins Flames originate from the same soul that was created by Father/Mother God from the great field of unconditional love and being. That one essence divided itself into two equal and opposite halves in order to experience form. In the beginning the Twin Flames remained totally united and existed as a trinitized expression of the Divine Source of all that is. But as the third dimensional experience unfolded the twin flames separated into a system of duality and became two distinct forms, one carrying the masculine (yang) attributes of the Creator, and the other the feminine (yin). Thus they are one soul expressing within two distinct bodies, both in the exact equal and opposite frequency intonation. Now through a gracious dispensation granted by the Creator, the Twin Flames from all frequencies are reuniting again in order to restore the unity of all creations as they undo and eradicate the consciousness of duality.

The Twin Flame combination transcends all definitions of male/female relationships on this planet. Third dimensional love has traditionally focused our attention and emotions on another person and originates on a sexual or personality level, often demanding continual compromise to make the partnership work. Don't romanticize or idealize the concept of a Twin Flame. There will be no intimate candlelight dinners, boxes of chocolates or bouquets of roses expressed. These things are not its purpose. It exists to reach completion in order to be of service: planetary, cosmic and universal. Absolute service to the Divine Plan becomes the only reality of the Twin Flame. The Twin Flame union becomes a continual unified field automatically accessing higher frequencies and since it acts as a bridge to the higher dimensional frequencies of oneness, it will function as a single consciousness. It will not be dependent on the talents or vocations of one partner or the other. It is the unit that is commissioned for service, not the individual expressions of the unit.

Before one can meet and unite with their Twin Flame however there is much conscious work of releasing, healing and becoming an integrated whole that must first be achieved within one's self. The heart must be made strong and

resilient through suffering grief, pain and loss as well as by living through many close and loving soulmate relationships. This alone will allow one to face the intensity of being with the other half of their soul. The Twin Flame love relationship cannot exist in a co-dependent or ego-based relationship or from a perceived 'need' that the other person will make you whole and complete. Each half must initially balance both their inner male and female energies before they can unite. The Twin Flame spiritual connection becomes a trinity involving the Divine All That Is with two persons connected by their one soul and connected to God. When one experiences the powerfully resonant magnetic energy field that attracts Twin Flames together, with its flow of total and unconditional love, one's life will never be the same again.

Many ask, 'How can I find my Twin Flame partner?' It is simply not required of us to look for our Twin Flame. Also it is not wise to hold any pre-conceived ideas about how Twin Flames should appear or present themselves. Dating agencies, internet sites and chat rooms will be of no help to you. When each twin has achieved the same level of balance and both resonate to the identical vibration of Christ consciousness, your Twin Flame will automatically appear. This will occur because your union with one another has been orchestrated by the Great Creator. It will happen because you and your Twin Flame have been sealed irrevocably together from the moment of your creation. Your union will result when the Divine time is right and you are both ready for this experience.

Interesting synchronicities will often pave the way for this reunion. One of the most intriguing I've experienced has to do with the numbers 11:11, as I've found these numbers to be common in Twin Flame soul unions. I met my Twin Flame in my home on the 21st of August, 2003. In Australia we write the day first, then the month, followed by the year in 6 digits, 21/08/03. The numerology inherent in this day translates as $2+1+8=11$ and $8+3=11$. Eleven, a master number, is considered to be the number of the spiritual messenger. Two 'ones' are united to form pillars to the heavenly gate - the connection between yin and yang, female and male. The message of two into one is the perfect symbol for a Twin Flame. Also the following beautiful Twin Flame invocation can be used to draw you both together.

In the name of the Christ

I call to the blessed I AM Presence of our Twin Flames

Toward the sealing of our hearts as one

For the victory of our mission to humanity.

I invoke the light of the Holy Spirit

For the consuming of all negative energies

Limiting the full expression of our Divine identity

And the fulfillment of our Divine plan.

If you and your Twin Flame meet while either of you are living in a loving relationship or a marriage, it is unwise to disrupt any present connections. These energies must first be dismantled and balanced before the Twin Flames can freely come together. All lessons chosen in one's current soul contract must be lived out fully with integrity and love. You and your Twin Flame will both honour each other's soul lessons by growing together through the test of unconditional love. However one should always continue to work with a Twin Flame at an energetic level, knowing that as the Earth moves ultimately into a fifth dimensional alignment, all Twin Flames will be reunited again in other dimensions. The meeting with your Twin Flame calls on you to grow spiritually, to heal emotionally, mentally and physically and to look beyond the ego and any physical limitations or age differences. You will both be driven to become the best and highest manifestation of your soul here on Earth.

“It is believed by many that humanity is on the brink of a quantum leap in consciousness. Enlightened people are preparing for this in their own ways, realizing that it is time to awaken to our origins and our potential to take responsibility for ourselves and for the Earth. We believe that Twin Flames (Twin Souls) have a special contribution to make; their coming together in numbers at this time has a reason at both the individual and planetary level. When Twin Flames join, they generate a vortex of energy that may be seen as a light in the darkness of society's consciousness. In completing each other, the whole becomes greater than the sum of its parts: the two create three and the third is a very potent force, a force of light and love at an extremely pure level.

This kind of energy, which partakes of the energy of both Twins, is different from that of individuals or groups of people working together. It is the special offering that the Twins give to each other and expend in their service to humanity. The image we see is that of a dark auditorium lit by an increasing number of individual flames. Each flame represents a conscious and harmonious relationship between Twin Souls. Eventually as the Twins multiply there will be so many flames, so much light, and so much energy of that particular sort on the Planet that this will act as a catalyst and will help to bring about the expected breakthrough in consciousness.”

(From “Twin Souls: Finding Your True Spiritual Partner,” by Dr Maurie Pressman and Patricia Joudry.)

The Source of the Twin Souls The Monad - I AM Presence

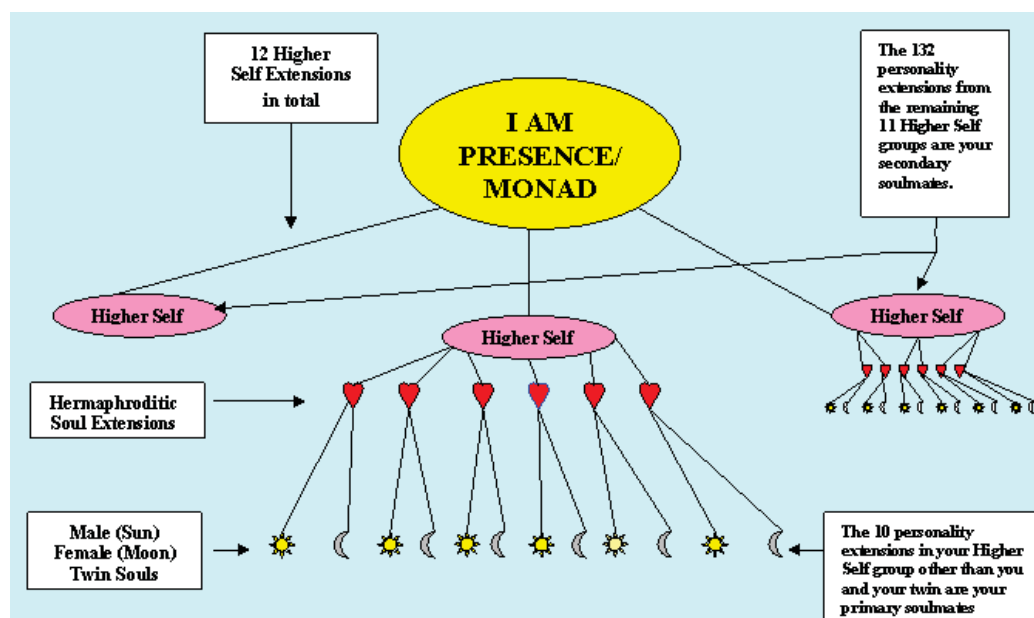


Diagram courtesy of Jade Marcus Kenny
<http://www.angelfire.com/ct3/ascension>
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In the beginning the Great Creator wished to experience 'all and everything' and thus gave birth to an infinite number of individual sparks of Itself, called monads. It is the mighty monad that is also known by us as the I AM presence. This aspect of creation expressed our initial core intelligence and our first individual identity. But in order to experience further existence in denser realities each monad then created twelve souls, and each soul then created twelve soul extensions or soul personalities. Thus each I AM presence or Divine Spark contains a total of 144 individual personalities.

Among the twelve soul extensions, known as soul personalities there are six pairs, with each pair sharing an identical and unique frequency intonation. These pairs also differentiated in a final and very painful separation in order to experience the greatest density in the lower physical dimensions. One member of these pairs holds the masculine or yang attributes of the Creator and the other, the feminine or yin qualities. Together they comprise a twin soul or twin flame unit. And so it is that you and your twin flame together are one of these pairs in your primary soul group of ten others. And since each I AM presence or monad also includes 144 individuals in total, the other 132 in your soul group are known as your monadic group, or secondary soul mates. Thus it is that there are many other aspects of yourself existing in physical bodies on many other planets of differing vibrations. Still others may be discarnate at this time working with and guiding us from the higher realms. We are all deeply and lovingly connected and after our veils are lifted and full consciousness is attained we will openly communicate telepathically with one another.

The late Dr Joshua David Stone, founder of the I AM University, <http://www.iamuniversity.org> tells us that Master Djwhal Khul, (as channeled by Alice Bailey) states that there are presently sixty thousand million monads working through our planetary system at this time. So if you multiply this number times 144, you will arrive at the total number of persons working through this school. And at the end of one Cosmic Day, known as the 'out-breath of Brahma,' all of the lowest density of creation is consumed and called back again into the Great Creator's beingness. Then the 'in-breath of Brahma' follows, resting in a Cosmic Night before the impetus of the creation of another Cosmic Day begins once again. We are now at the beginning of the in-breath or the mid-point of this cosmic cycle. Its exact still point or period of no-time will arrive in December of 2012, heralded by the return of the Christ consciousness and the end of the Mayan calendar.

At that point in space/time many of us will make our Ascension and begin the long journey of moving upward through the hierarchies, to return to the Great Creator. Our joyful reunion with our twin soul begins this process. And as we reunite again with the 10 members of our primary soul group and then the 132 members of our monadic group, we will all be carried upward through the higher dimensions until all are at one once again with the great Source of everything.

Treat the Earth Well

***We do not inherit the earth from our ancestors
We borrow her from our children.***
(Native American Indian Wisdom)

Several years ago one of our free to air television stations hosted a program series entitled, 'Third Rock from the Sun.' Its story line explored some very entertaining exploits of extraterrestrials visiting and living on planet earth. Yet many people complained about the series' title because it described our planet as a dead rock, covered by only a thin layer of air, water, soil and biological life. Thankfully this mistaken 'dead rock' idea is losing ground, as modern science and humanity rediscovers the fact that planet Earth is a living, conscious and self-regulating organism. And in these current times of rising community awareness with our present focus on global warming and climate change, a new Gaia hypothesis is also slowly gaining ground.

The author of the Gaia Hypothesis, Dr James Lovelock, is an independent scientist, author, researcher and environmentalist. Born in 1919 he now resides in Cornwall in the south west of Great Britain. Lovelock studied chemistry at Manchester University, before taking up a Medical Research Council post at the London Institute for Medical Research. His PhD was awarded from the London School of Tropical medicine. Lovelock conducted research in the USA at Yale and Harvard Universities and his Gaia Hypothesis was formulated while he worked there with NASA.

The Gaia hypothesis proposes that our planet functions as a single conscious organism that maintains conditions necessary for its survival. Long ago the Greeks gave Earth the name of Gaia and its abbreviation, Ge. In our early history science and religion were unified, but with the passing of time this relationship faded and was replaced by separation through academic and professional rigidity. The life sciences were no longer concerned with life and instead fell to classifying dead things and even to vivisection. Ge was stolen from theology and was no longer acknowledged as the root from which the disciplines of geography and geology were named. The prevailing materialism of that time considered that everything physical was simply an object whereas the spiritual approach always seeks to discover the life force in all things. Fortunately there are signs emerging which suggest that science is becoming holistic once again and theology too, moved by ecumenical forces, is slowly beginning to acknowledge that Gaia is not simply a label for an inanimate entity. Despite the fact that the Gaia hypothesis is steadily growing in the West, it has always been accepted by many Asians and by all of the indigenous people world-wide.

Contemporary scientific study and research is also supporting this concept. Rupert Sheldrake, an English biologist and Matthew Fox, a lecturer in science and spirituality both agree that in our current millennium we need a fresh vision - that of a new animism. Animism is the belief that the entire universe itself and all natural objects within it contain some form of a soul: therefore everything manifests some degree of consciousness. This new idea is sweeping our world, together with its accompanying sense of the holistic unity and grandeur of all creation. A new theory is also being developed that will unite science and religion with the sacredness of material creation. It is their present separation that underlies our current crisis of ecological deprivation with its long history of destructive pollution and the total waste of all natural resources. Humanity must now begin urgently and seriously to assume full responsibility as caretakers and stewards of this beautiful planet. The time has arrived to stop viewing the Earth as a vast resource to be continually exploited for commercial gain, or used solely for the achievement of one's short-term political goals. With the present acknowledgement of extreme climate change, global warming and rainforest destruction, our very survival now depends on this important and serious issue.

Indigenous people are the true and traditional keepers of the planet and their long history of conservation and respectful Earth care is deeply inspirational. As we continue to abuse the land and sell its non-sustainable resources, their despair and disempowerment continues to increase. Our natal home planet has often been referred to as 'Mother Earth,' because she continuously provides so much abundance and beauty through which to sustain us. Since time immemorial Mother Earth has offered her body to humanity as a platform on which we have all experienced and lived out our many life's lessons. Despite our lack of loving care for her, she bestows her gifts freely and unfailingly as any loving mother does. But now the time has finally arrived for all her populations to lift their consciousness and respond to her by assuming a long overdue stewardship role, a sincere cherishing and a genuine appreciation for her gifts and her beauty.

Earth Silence Meditation

We can also reconnect ourselves to the earth by occasionally meditating out of doors. Sitting in a comfortable space and listening to the sound of the wind and the singing of birds is a beautiful and relaxing experience. Enjoying Mother Nature's silence sensitizes you and develops inner peace. Even our Aboriginal Australians practise the way of the Dadirri, in which they are taught to live with nature's quietness, in a deep inner listening and a still awareness. Make a decision today to actively begin to treasure and enjoy our planet more deeply. Let us all treat the Earth well.

We Are Not Alone

The universe as we know it is expanding rapidly. Our sun is one of 100 billion stars in our galaxy with planets revolving around them. The Hubble space telescope has shown us that our Milky Way Galaxy is only one of possibly 200 billion galaxies. Only the universe knows how many possible planets have intelligent life on them. Space is not empty as even a vacuum contains tremendous amounts of background energy. The majority of the cosmos is dark matter - that is for each particle in our tangible universe, there may be something like a trillion shadow particles in universes in other dimensions.

One of the great central mysteries of the creation states that hydrogen burns inside stars with an efficiency of 0.007 to produce helium. If hydrogen burned at 0.008 the hydrogen would have burned to helium by now and our universe would consist of nothing but gas balloons. If it burned at an efficiency of 0.006 our universe would consist of nothing but hydrogen and only a little helium. Life however cannot exist in an environment containing only hydrogen or only helium as complexity is required: the heavy elements such as carbon, oxygen, phosphorus and so on. As these are cooked inside of stars, to achieve this possibility hydrogen must burn with the correct efficiency of 0.007, neither more nor less. Somehow the properties of hydrogen have been perfectly fine-tuned for building the heavy elements required for life. If gravity was even slightly stronger than it is, the stars would burn so fast there would be no time for life to evolve. If the universe expanded even slightly faster than it does, it would have dispersed before matter had a chance to collapse into stars and planets. If the perfect irregularities weren't planted within it we would either be sucked into black holes or dispersed as a rarefied gas with no stars, no planets and no life.

Science is in general agreement about the existence of a Big Bang, from which our universe is said to have literally exploded into life. The problem science faces with this theory is the same difficulty that a Big Bang itself would face in successfully creating life. In his book *The Life of the Cosmos*, physicist Lee Smolin details the many variables which had to be exactly balanced in order for the universe to unfold into living order, rather than random chaos. The mass of the proton, the strength of gravity, the range of the weak nuclear

force, and dozens of other variables determine how a universe will unfold after a Big Bang. If any of these values had been just slightly different, the universe would have become a disorganized pool of hot plasma where galaxies and solar systems were unable to form. And so it seems that the universe has been deliberately structured so as to be friendly to life. As some power or force has worked things in this way, that is to make life central to the whole cosmos, then the cosmos itself must also be a living entity.

While contemplating the rich tapestry of potential life the universe harbours, how can we be so naïve as to think that our one tiny Earth planet might be the only place in the universe to contain living evolving beings? Are we really alone in this vast universe? On May 9th 2001, one of the largest and most successful press conferences known as The Disclosure Project was completed. Under the direction of Dr Steven Greer and held at Washington DC's National Press Conference, more than 20 military, government and corporate witnesses gave testimony before millions of people and the international media. The witnesses spoke under oath about the vast cover-up of unambiguous UFO and extraterrestrial events for over the past 50 years. Further information is available from the Disclosure Site at <http://www.disclosureproject.org>. Also visit the Vatican's site acknowledging the existence of extraterrestrials at <http://www.ufodigest.com/balducci.html>

The ramifications of the proof that we are not alone in the universe move far beyond the extraterrestrial presence. Many covert groups within all of the major world governments have initiated this total cover-up of their many interactions with extraterrestrial races. In addition, these covert governmental groups are withholding valuable technologies gained by the reverse engineering of UFO spacecraft. Their presently hidden knowledge of zero point, anti-gravity cold fusion energy power would enable us to immediately remove our dependence on fossil fuels, thus halting the threat of global warming. Our ability to harness free zero point energy technology would enable us to clean up our severely degraded planetary environment, to heat and light our homes and grow our food in non-polluting ways, without the need for either electric or nuclear power sources.

Of most urgent need however is a requirement, confirmed in legislation, binding world governments to ban all weapons from space and to cease targeting peaceful extraterrestrial vehicles (UFOs). We share all of multi-dimensional space with many other galactic civilizations far in advance of ourselves both spiritually and technologically. It is their desire to welcome Planet Earth and her inhabitants into the interplanetary community, but this will only be attained when humanity is able to achieve peaceful negotiations and resolution of its conflicts, both globally and in space. In order to maintain the momentum of the Disclosure Project information, we must speak out and contact members of governments and the United Nations to request and support honest open hearings on the following: the UFO issue, the total ban on the weaponizing of space and the declassification of advanced energy and propulsion systems connected to UFOs and extraterrestrial objects. The time has come to tell the world that we are not alone and that the solutions for

many of humanity's problems are held in secret classified projects that require immediate disclosure.

Beyond the limited perceptions of our third dimension there is a multitude of highly evolved and fully conscious beings, both spiritually and scientifically far in advance of ourselves, who are known collectively as the Galactic Federation of Light. The Federation represents many different races, some in humanoid form like ourselves and others not. Their diversity of appearance is the result of the unique planetary environments (atmosphere, temperature and gravity) in which the various races emerged and developed. The first on our Earthly scene were from the Sirius system, as both Sirians and our Earth plane are well matched in terms of gravitational forces. Also with them now in close proximity to the Earth are Pleiadians, Andromedans, Zetas, the Ashtar Command (the Federation's airborne division) and many others. Most members of the Galactic Federation are benevolent and are now here to assist Earth and those who choose to accompany her, in making their transition to a higher dimension with its attendant state of expanded consciousness. The goals of the Galactic Federation are listed as follows:

1. To work with us in solving the problems of a threatened society due to an unbalanced state of technology that has not been unified with spirituality.
2. To encourage friendship with other advanced civilizations from other planets and dimensional realms visiting Earth in UFOs.
3. To assist us to repair the damage we have done to Earth's biosphere through our destructive pollution, our abuse of non-sustainable resources and our misuse of nuclear energy for military and other purposes.
4. To aid us in ending war, crime, poverty and disease.

And it's important to note that the Galactic Federation will only offer its assistance in solving our problems. We must take the major part of the initiative ourselves, as these difficulties are entirely of our own making.

Again and again we hear the following, 'If extraterrestrials are here to help us why don't they show themselves openly and land in full view of the general public?' Would you come if you knew that the majority of the populace would be traumatized by fear or that the military forces in a country you wish to assist would subject you to an immediate attack? Despite their technology which is thousands of years in advance of ours and their capability of avoiding an attack, The Galactic Federation's missions are peaceful. Our first contact will only be attempted by them when the majority of Earth's population is ready and our governments are themselves committed to peace.

It is a well documented fact that since the 1950s our major world governments have met with members of the Galactic Federation, whose suggestions for creating a peaceful world that is free from hunger, war and poverty have fallen on deaf ears. In addition there has been a massive cover-up orchestrated by our governments, the media, religions, multi-nationals and the banking cartels, to enable these organizations to continue their exercise of power and control over the people and their ongoing manipulation of the global economic system. When the Galactic Federation makes its first open contact

with the people of Earth (and they will come when they judge the time to be right) greet them not in fear but in joy and brotherhood. They are not conquering invaders, as Hollywood is so fond of portraying them. In these end times they come in peace, love and in service to our Divine Creator, for our greater benefit.

Learn How To Meditate

The topic of meditation and the great benefits it offers has now moved firmly into the mainstream. If you don't already meditate and your interest in meditation continues to grow, you may also be wondering just how to begin its practice. This article will feature brief lessons, explanations, tips and techniques on taking the first steps into your personal meditation practice to make its blessings your own.

One of meditation's great gifts results in re-balancing the two hemispheres of our brain, each of which has distinctly different functions. Our left brain hemisphere holds the seat of discursive thinking, planning, organizing and analysing. Its busy (masculine) active state is called 'beta' and in it our electromagnetic brain waves fire at 14 to 30 cycles per second. Our right brain hemisphere (feminine) functions are more intuitive, reflective and creative and are concerned with being rather than doing. These 'alpha' brain wave patterns fire more slowly – between 7 and 14 cps. In this state we are mentally receptive to the present moment rather than the past and future modes of beta. In an alpha state we also experience a non-judgemental frame of mind.

It has been tested and proven that when meditators reach an alpha brain wave state their two brain hemispheres adopt a single, coherent electromagnetic wave firing pattern. This indicates that both sides of the brain are working together in a balanced and synchronous manner. Whole brain functioning also produces neuro-chemicals called endorphins. These create feelings of well being, produce anti-ageing hormones and cause free radicals to move through the body seeking out and destroying harmful disease and cancer producing cells. By experiencing even short periods of whole brain functioning, meditators will notice improved memory and concentration, stronger intuition, enhanced creativity and inner peace.

It's time now to begin learning how to meditate and a positive first step is to select a quiet space where you won't be disturbed. If you are more comfortable sitting on a chair, find one with a straight back and no side arm rests. Sit on a cushion if the chair seat is unpadded with your spine straight, your chin facing forward (not tilted up or down) and your feet flat on the floor. Place your open hands palms up and resting on your thighs. If you like to sit directly on the floor do so using a cushion or meditation stool with your legs crossed in front. Meditation is a state in which the body is deeply relaxed while the mind is alert and focused in the present moment. I like to call this the body asleep – mind awake state. Yet though the mind is at rest it is not drifting aimlessly from thought to thought, in a state of reverie. Instead meditation aids us in developing the habit of our being relaxed, yet focused and aware – the mental

equivalent of being physically fit and healthy. Your personal experience of total and deep physical relaxation is always the first important step toward meditation. The following brief exercise will relax you deeply and could also serve as your introductory meditation.

A Body Scan Exercise: Sit comfortably and shake your body loose, releasing any obvious tensions. Scan the body at your own speed taking several quiet breaths in each region. Focus your awareness on your head, neck and shoulders, arms, hands, torso, legs and feet. Notice how much tension is held in the jaw and shoulders. Gently move these areas to release any stiffness. As you scan your torso repeat the words, 'soft and loose' several times. Feel yourself let go, knowing that your spine will hold you upright. When you've finished visualize your body as being relaxed, healthy and pain free. Sit quietly enjoying the sense of calm and well being. Scanning from the head down is generally more calming in effect, while scanning from the feet upward raises your energy and keeps you more alert. Whenever you decide to end your meditation always take a few moments to leave this state slowly and gently. Notice how your body feels, in comparison to the way you felt just before you began your meditation. You should find yourself more deeply relaxed.

Once you have moved into your quiet inner space and experienced a sense of relaxation, the physical side of the meditation equation is complete. However the mental side, one that requires us to remain focused and aware, will take some practice. If you are a meditation beginner you will notice how your busy thoughts begin to intrude, jumping back and forth, crying out for your attention. Observe this chatter of the ego in a non-judgemental way for a short time and notice that these thoughts are usually unrelated and are very brief. They generally last only for the duration of an in-breath or an out-breath. Next focus on your breathing by taking in a breath gently through the nostrils, hold it briefly and then exhaling it. (It works best if you use your nose for meditation breathing, unless the nose is blocked.)

Next hold your awareness on your breath and let successive breaths become soft and regular. Observe your breathing and carry your awareness from the in-breath, across the space before you exhale. If you can cross the space between in and out-breaths you will probably not carry any chattering thoughts along with you. If your thoughts continue to intrude keep them in the background and let the breath become your focus. Maintain your breathing, moving in a steady and gentle rhythm. Used in this way breathing is a device to hold and focus the awareness of your mind during meditation.

A Simple Mini Meditation, Follow the Breath: Take slow gentle breaths in and out. Feel the breath as it moves and follow it with your mind. Focus only on your breath – nothing else. You can breathe and notice the breath at the same time. Finish this meditation by moving into the still silence within. Rest here without thinking. Just enjoy being.

You can also hold your awareness in the present by visualizing a peaceful scene, a beautiful object or a much loved person. Try to sense as much detail in the object's colours and textures while feeling the emotions the object

produces. Another technique to hold your awareness and dispel chatter thoughts is to quietly repeat a mantra or affirmation. Mantras are sacred words or syllables, usually in Sanskrit. Two of the most common are OM and SOHAM. The latter can be linked to the breath, SO to the in-breath – HAM to the out-breath. It translates as, 'I Am That' with That referring to our conscious awareness. Affirmations are phrases or sentences repeated again and again. As we are more suggestible when we reach an alpha state, affirmations usually produce positive results. These are most powerful when they begin with the words I AM. Create your own affirmations to reflect problems you are encountering: I AM happy and at peace, I AM enjoying financial abundance, I AM forgiving and compassionate. I AM successful in my work and study. By using all three of the following techniques: breath awareness, visualization and affirmation, you will remain focused, peaceful and able to enjoy the beauty of your quiet space within.

A Light Body Visualization: See and feel your body slowly fill with light. Breathe light into every cell as you feel and direct it. Visualize a column of golden white light from the dimensions above, entering through the crown of your head bathing your body with light. I AM healthy and loving. When your entire body is filled with light visualize this radiating from your body in all directions as far as the inner eye can see.

Merging Meditation Into Daily Life and Activity

Sitting with the eyes closed is a good way to begin the practice of meditation as this method best allows one to control a wandering mind. However this skill may also be practised while walking or performing life's day to day activities. Meditation in the midst of activity brings the whole world and its experiences into your life and keeps you fully focused in the present - alive and aware in each moment. Over time meditation during activity will also produce significant inner transformation and enlightenment, as it will give greater meaning to the simple outward activities we all do. As an example, you could make any of the following activities become a meditation.

1. When eating a meal, notice the smell, taste and colour of each bite of food. Enjoy the dinner conversation and feel appreciation for Earth's rich bounty.
2. When taking a bath or shower, enjoy the smell of the soap, the warmth of the water and visualize the washing away of inner problems and tensions.
3. When taking a walk, feel the air or wind moving across your face while noticing the colours of passing trees and flowers.

Welcome meditation into the simple activities of your daily life. It needn't always require a quiet room and twenty minutes stolen from the day. You can also ground yourself and focus your awareness by experiencing the sensations of each moment. Observe all these aspects of your daily life, both pleasant and unpleasant, without judging them. While they may not all provide enjoyable sensations, through meditation within activity, you will truly begin to feel more deeply and fully alive. Frequently we may feel that we are getting nowhere in our meditation in the midst of activity, whereas a quiet period of withdrawal and sitting with the eyes closed seemingly brings greater and more instant results. It should never be a question of always choosing one method over another. Strive instead to become skilled in the practice of both.

About Mary Mageau



Mary Mageau is an Australian spiritual teacher and author. She was first introduced to the practice of meditation at the Benedictine Priory of St. Scholastica in Duluth, Minnesota. This simple tradition of silent, contemplative prayer (called **Divine Listening** by St Benedict) was recovered by the Benedictine Order in the teachings of the first Christian monks - the Desert Fathers.

In 1987 Mary experienced a renewed spiritual awakening that led her into the study of meditation as it was taught by the Buddhist and Indian traditions. In her desire to share this empowering practice she has given talks and taught many classes in meditation and spiritual awakening through the Queensland University of the Third Age and The Pine Rivers Community Education Program. Mary's classes focus on merging two great meditation traditions - the contemplative paths of the West with the classical meditation practices of the East.

Mary also regularly contributes articles to spiritual and metaphysical web sites and journals. Several Australian new age magazines: **Insights**, **Spheres**, **Web of Light**, **Being Now** and New Zealand's **Rainbow News** have all featured her writings. Her two books published by Boolarong Press include: **Insights – For an Awakening Humanity** (2004) and **A Little Book of Living Spiritually** (2005). Grevillea Records has recorded and produced her audio CD entitled, **Journey Into Meditation**. Now in its third printing the CD is designed to support individual and group meditation practice. Mary also publishes a monthly email newsletter entitled, **Insights - spiritual news and views** - that she makes freely available by request, to an online community. Her new E-Book, **Preparing For Ascension**, (2007) can also be accessed through the following link:
http://www.thecominggoldenage.com/ebook/Preparing_For_Ascension.pdf

Enquiries: PO Box 179
Samford, Queensland
Australia 4520
(07) 3289 – 1181
km3highnote@bigpond.com

Preparing the Body for Ascension

Mary Mageau

We are currently moving through the final days of our third dimensional experience on planet Earth. For countless millennia we have witnessed the forces of power and control bend and shape humanity to suit the outcomes of their agendas. These included: endless wars, global poverty in support of a small wealthy elite, ignorance, suppression of the truth regarding humanity's sacred purpose and a pervasive culture of duality consciousness.

As this long cycle draws to its close we are experiencing the unfolding of a Divine Plan, designed by the Great Creator of All That Is. The time has now arrived for our earth and all upon her to move from a third dimensional reality into a fifth dimensional one together with its expanded state of consciousness. The onset of a glorious new Golden Age of Light will slowly emerge as humanity finally assumes its caring stewardship of our planet, together with the co-operative sharing of Earth's resources among all her inhabitants and an end to the waging of war as a solution to our problems and differences. A newly emerging unity consciousness based on loving compassion will finally bring about the peace, truth, joy and abundance we have all longed to express and enjoy.

Our journey into that beautiful dimension of higher consciousness is known as the Ascension. At some time in our near future each of us will be presented with a choice. Either we can ascend with our physical bodies intact and without experiencing death, or we can remain in another third dimensional reality for further learning. Some may not feel ready to ascend at this present time and another opportunity will present itself again in the future. There is no judgement regarding this as the Great Creator freely allows each soul to make its own choices and then learn from them.

All those however who choose Ascension must now begin the work of evolving physically, mentally, emotionally and spiritually, in preparation for the Ascension summons. My E-book, 'Preparing for Ascension', is accessed at http://www.thecominggoldenage.com/Preparing_For_Ascension.htm Here I discuss Ascension in general and the preparations that are needed to ready one's mental, emotional and spiritual bodies. This new E-book, 'Preparing the Body for Ascension,' focuses on the proper care of the physical body, regardless of one's age, to qualify it for the Ascension event. The following E-book contains no copyright restrictions. Please feel free to print and share it in its entirety, acknowledging the source and writer.

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Windows of the Soul

Our long history of evolution – from that of being a hunter gatherer to becoming a global citizen connected through the internet has brought both benefits and burdens. We have experienced many mental and physical changes during our long history and our eyes, often described as the windows of the soul, have been affected as well. Our ancestors all possessed very sharp long distance vision, essential for spotting game or alerting them to dangers. But in our current left brained, electronics based lifestyle most of our work and activity is carried on within the length of our arm. From early man's unrestricted eye movement out of doors with wide fields of view, to all of us today overworking for hours in confined spaces under artificial lights - our eyes have been required to make huge adjustments. As we now spend much of our day and night hunched over our computer screens, reading or watching TV, this constant near-point stress has produced long term changes to our vision.

More than four hours spent working at a computer will stress and fatigue eye muscles leading over time to 'computer vision syndrome.' The symptoms of this condition can involve headaches, burning and itchy eyes, neck, shoulder and back pains and concentration problems, together with tired, strained eyes and bodies. These symptoms can be lessened and controlled through better managing of one's workspace and routine. There are many simple eye and relaxation exercises that could be performed at work during short breaks and I've listed several below.

1. With your eyes closed breathe slowly and deeply through your nose several times. When time is spent in highly focused concentration our breathing often becomes shallow. Deep slow belly breathing loosens tight muscles, while nourishing the eyes with increased blood circulation.
2. Deliberate yawning and stretching relaxes all the facial muscles and expands the flow of oxygen through the whole body. You should occasionally leave the close work situation and walk across the room, shaking yourself loose.
3. Several exercises taken from Pranayama Yoga will also tone and strengthen your mental focus and relax the nervous system. **Nadi Sudi** (alternate nostril breathing) is a simple exercise to enhance balance. First sit quietly then take in a gentle breath. Close your right nostril with your right thumb, pause briefly then exhale slowly through the left nostril. Inhale through the left nostril, close it with your right index finger, pause for a moment, open your right nostril and then exhale through the right nostril. Continue by inhaling right, switch to the thumb then exhale left, etc. Enjoy this Yoga technique as you adopt it for stress relief.

4. Dr Bates, the founder of modern natural eye care, favours the yoga technique of **Palming** as it creates relaxation and promotes circulation by resting the eye muscles and optic nerves. Sit comfortably close enough to the desk to support your elbows. Rub your hands back and forth briskly, palms together to create warmth and healing energy. When your hands are very warm place your palms over your eyes, cupping them. Bend forward resting on your elbows, dropping and relaxing your shoulders. Block out all the light, breathing deeply and gently, imagining the black field behind your eyes growing ever darker. Black is the colour of total relaxation for your eyes. Hold this for 3 – 5 minutes to gain maximum benefit.
5. Jenny Livanos, a Certified Natural Vision Improvement instructor, suggests you give your eyes a quick session at the gym by rolling them smoothly up and down for a few seconds, then horizontally from side to side, keeping your head straight throughout. Another simple means to exercise your near/far focus involves you standing in front of a window, holding your index finger at the end of your nose then focusing with both eyes on your fingertip for a few seconds. Then shift your gaze outside through the window selecting a distant object and looking at this for several seconds. Complete this full near/far exercise several times.

Your immediate desk or station can also be set up to improve your own working conditions. Occasionally push your chair away from the desk while you stretch, massage your neck and shoulders and wiggle your toes and feet. Try to keep your body soft and relaxed while working. Position your computer screen directly in front a little lower than eye level. Tilt your screen up slightly and position it at arm's length away from you. Set large dark characters against a white background. Lower the screen brightness if necessary and select a large font. Your chair is important too as it should allow you to sit up straight with shoulders and hips level with a back rest supporting your lower back. Feet should be placed flat on the floor, knee joints at 90 – 100 degrees and elbows at right angles. Make sure your computer screen and glasses are always clean. Don't forget that a small touch of colour can do wonders for your work environment too. A familiar photo, a live pot plant or a fresh flower in a vase of water will lift the spirits. During the lunch hour break make an effort to go outside into the sunshine and breathe in the fresh air. Get enough sleep and keep your 'windows to the soul' healthy and sharp. Vision is a precious gift, one we must cultivate and nurture to safeguard its best results.

Earth's Healing Gifts

Aromatherapy is a wonderful way to soothe and rejuvenate oneself. The essential oils – aromatic chemicals – found in plants, flowers and trees, can promote and maintain health, either by being used through inhalation or in a massage. Also their beneficial smells may have medicinal properties: anti-inflammatory, anti-septic or anti-bacterial. As an example digitalis, an essential oil of the foxglove, is widely used to treat heart problems while the herb, valerian can effectively treat headaches. A simple use of aromatherapy as an inhalation is achieved by sprinkling a few drops of essential oil/s on a handkerchief and breathing in deeply. Or put several drops in a basin or bowl of hot water, cover your head with a towel and breathe in the fumes. Oils that have good tension releasing properties include: sandalwood, lavender, chamomile, bergamot, jasmine and ylang ylang.

Aromatherapy was used as a healing technique for many years by the early Egyptians, Greeks and Romans. Different oils were valued for treating wounds, improving circulation and for relaxation. During the medieval period Europeans frequently used herbs and essential oils for healing. However with the development of our modern pharmaceutical industry the old aromatherapies were discouraged and fell into decline. In 1928 the French chemist, Gattefosse, burned his hand during an experiment and dipped his wound into a pot of lavender oil standing nearby. To his surprise the pain diminished and his burns healed rapidly. He and others began to experiment with essential oils, many of which they identified and categorized. Gattefosse's classic book on aromatherapy was published later that year. Today aromatherapy is practiced widely in Europe where it's often combined with mainstream therapies under the direction of a conventional medical practitioner.

Good quality essential oils are expensive since very large quantities of plant material are required for their production. Care must be taken in purchasing and storing essential oils. Small amber or brown glass bottles are best for storage, away from strong light and heat. Oils in clear glass bottles may be fragrant oils, not the highly distilled essential oils for aromatherapy use. Quality is important so do not try to skimp on price, nor should you buy in quantity as essential oils have a very brief shelf life.

If essential oils are to be used for massage, a carrier oil is required. Good carrier oils include soya, grape seed, avocado and almond. Never use essential oils directly on the skin, unless healing a wound or a burn. Also essential oils should never be taken internally as their high concentration can produce negative side effects. To make up a massage oil mix 2 or 3 drops of essential oil into 1 tsp (5mls) of carrier oil. The skin should be completely dry and warm. Bedtime is optimal for a massage, as its effectiveness will be increased

with sleep. Another relaxing remedy is to take a warm bath, laced with several drops of essential oil.

Enjoy the gifts of nature's bounty through your use of the following essential oils, so helpful in relieving stress symptoms:

- Eucalyptus, rosemary and sage - for muscular aches and pains
- Camphor, jasmine, marjoram – for insomnia
- Cardamon, lavender, peppermint, rose – for headaches
- Bergamot, fennel, lemon, peppermint – for indigestion

Bach Flower Essences

Dr Edward Bach was a British physician, who began to see disease as an end product; a final stage; a physical manifestation of unhappiness, fear and worry. He began to look to nature to find and categorize flowers with healing properties. Over a period of years Bach found 38 different flowers and plants that with the right preparation became his 38 Flower Essences. His essences are made naturally from pure spring water infused with wild flowers, either through the sun steeped method or by boiling. The flowers were all hand gathered from a particular area in England. The Bach Flower Essences are a safe and natural method of healing that gently restores the balance between the mind and body. They assist a patient by casting out the negative emotions of fear and worry that interfere with the equilibrium of the body as a whole. By using the Bach Flower Essences peace and happiness return to the patient, so that the body is then free to heal itself. One can purchase these essences today in selected natural health food shops or in chemist shops that make the services of a naturopath available.

The Salt of the Earth

Salt is a crystalline solid in a combination of two substances - sodium and chloride. We all need salt in our daily diet to maintain the fluid balance in our bodies and to generate electrical impulses in our nerves and muscles. Salt has become not only a flavoursome and necessary food additive, but is a physiological requirement for the human body to sustain life. Without salt every human and animal would die. The importance of salt is reflected throughout our history as major population centres often grew up around sources of available salt or its production. Many cities even today are linked to salt through their names: Salzburg Austria, Salt Lake City Utah, Saltillo, Mexico and Salta, Argentina. So important is salt that it's deemed to be a basic condition that allows a population to increase and develop. If salt is not available it seems that groups of people stagnate and disintegrate.

Salt has also been economically important world wide. In ancient Greece the exchange of salt for slaves gave rise to the expression, 'He's not worth his salt.' In early Rome the mark of a wealthy patron was displayed by placing a bowl of salt at the centre of the dining table. Those seated near the host were deemed to be 'above the salt' while the less favoured took their places 'below the salt'. Roman soldiers received special salt rations known as *solarium argerita* - from which our contemporary word, salary has evolved. Salt also played a vital role in religious ritual as in the Buddhist custom of throwing a pinch of salt over one's shoulder to repel malevolent spirits.

Salt has even motivated global exploration. Without the practice of salting fish and meat to preserve it, the discovery of such far-flung places as the Americas, Asia and the Spice Islands may have been long delayed. It is recorded that thousands of Napoleon's troops died during his Moscow retreat because their wounds would not heal - resulting from the lack of salt in their diets. A salt tax promulgated by King Louis XVI contributed to the French Revolution. In the American colonies taxation without representation (which included a hefty tax on salt and tea) led to the American Revolution and the loss of the colonies to England. In modern times Mahatma Ghandi defied the British salt laws by encouraging the Indian people to gather tax free salt from the sea shores to share with India's poor.

Salt occurs naturally in halite and in sea water. Halite, the mineral form of sodium chloride, is commonly known as rock salt. Halite occurs in beds of minerals that result from the drying out of enclosed inland lakes and seas. Some of these beds may be up to 350m thick. Vast deposits of halite also exist in underground caves and mineral veins that can be mined for processing and consumption. Sea salt generally refers to unrefined salt that has been harvested directly from ocean or sea water. The harvesting is usually undertaken by channelling sea water directly into large clay trays (salt ponds) then allowing the sun and wind to evaporate the water naturally, leaving a crust of salt behind to be scraped away for processing. Manufacturers of sea salt do not refine their salt as much as rock salt processors do. Sea salt always contains traces of other minerals too: iron, magnesium, calcium, zinc and iodine. Those who use sea salt in cooking, particularly chefs and gourmet cooks, always rave about its clean pure flavour. Sea salt is also thought to be healthier than traditional rock salt if one can be assured that this form of salt is not filled with pollutants from the oceans. Not all countries have been blest with salt either and Japan is disadvantaged by the fact that it has no rock salt deposits. Because of its cooler climate and heavy rainfall, natural evaporation of sea salt is not practical. The Japanese have discovered their own unique salt technology by first producing a heavily condensed solution from ordinary sea water, then boiling this brew down until it yields a residue of edible sea salt.

Organic salt is also produced for the global market although this isn't certified by the same standards that agricultural products and livestock currently experience. However three organizations have set up strict guidelines for organic salt production. These groups ensure the following: purity of the

water, cleanliness of the salt beds and strict procedures for harvesting and packaging the salt. Nature & Progress in France, BioGrow in New Zealand and Soil Association Certified in Wales proudly carry the organic banner. But the Rolls Royce of all edible salts must be the Original Himalayan Crystal Salt. This unique rock salt product is hand-mined from an exclusive protected mountain area, located astride a geo-magnetic energy grid. Its beautiful rose coloured rock crystals are hand prepared and packaged with respect shown to the salt workers and to the environment. Himalayan Crystal Salt contains far more than just sodium and chloride as it re-energizes the body with B4 minerals and trace elements and helps to balance the body.

We must all eat some salt to stay healthy but the amount we need is minor. Pregnant women are strongly advised to eat enough iodised salt daily. We know that a salt enriched health drink can replace the water and salt lost through heavy exercise, outdoor sport and work. Wilderness hikers and skiers often carry salt tablets to counteract hyperthermia. The American National Academy of Sciences recommends a minimum daily dose of 500mg of salt to maintain health. The Swedish hypertension expert, Dr Bjorn Folkow, suggests that most people consume between 1,150 — 5,750mg of salt daily. He terms this intake to be 'the hygienic safety range of sodium'.

Excessive salt intake has been linked to increased blood pressure, heart attacks, stroke and stomach cancer. If your salt intake is too high the body will compensate by retaining fluid. Too much salt also draws calcium away from the bones leading to osteoporosis. While the amount of salt added to our diets can be controlled by home preparation and cooking 75% of the sodium we eat lies hidden in processed foods. To get an idea of the salt content of fast and processed foods, Ellen Anderson, chemist in the US Food and Drug Administration's food labelling office reminds us that one bacon, lettuce and tomato sandwich contains 1,560mg of salt while two slices of Pizza Hut Meat Lovers Stuffed Crust Pizza carries a whopping 2,500mg.

As a final important consideration —The Australian National Iodine Nutrition Study undertaken in February 2006 found that most Australian children are iodine deficient. Iodine has one function in our bodies, to make thyroid hormones. These hormones control metabolism growth in the brains of a foetus and in a new born baby's brain growth and development. A diet lacking in iodine impacts people of all ages but babies are most at risk as iodine deficiency leads to stunted growth and a loss of IQ. We need only one teaspoon of iodine over our entire lifetime but as the body cannot store iodine, a tiny amount must be consumed daily. What better way to do this than to purchase and use table salt that has been iodised. Thus we can enjoy the benefits of eating good salt for our health and the pleasure it adds to the taste of our food, in a moderate and intelligently considered way.

Nourishment for the Body and Soul

Food plays such an important part in our lives. It provides the fuel to drive all our energy systems and its preparation and enjoyment, particularly in the presence of family and friends, can be elevated to a creative art form. The dishes we recall from our childhood provide warm and comforting memories. But when we also choose to eat 'close to the earth' we actually acknowledge the true impact food can have on our lives. Freshly prepared food purchased directly from a farmer's market or even obtained from roadside stalls at the farm gate will offer a taste that is very different from foods that have been marketed and stacked on most supermarket shelves. Recently picked fresh, raw food contains more life force (chi) and holds a greater amount of nutrients.

The effect of globalization is readily available when we buy our own food. Now that the sources of food are often identified with some compulsory signage, doing my weekly shopping I was surprised to notice the following: pears from China, oranges and grapes from the USA, rice and cashews from India, fish fillets from Vietnam and smoked cod from South Africa. This seemed strange as nearly all of this food is grown and can be processed right here in our own country. And one can't help but wonder if the food production standards in some of these countries are as high as those originating in our own country of Australia or of others. We should also ask how much precious fossil fuel is being wasted by carting food back and forth across our oceans. How long has this food remained in storage before shipping or air freighting actually began?

Our lack of free time possibly prohibits us from growing and harvesting a large vegetable garden. Yet we can all begin eating 'close to the earth' by occasionally shopping at a local farmer's market. If this form of shopping is made more enjoyable we might even be tempted to bypass tinned or frozen foods altogether. We would spend less money too by buying in season and then cooking these foods in interesting new ways. We would be supporting our farmers in the local region and we would also connect to our immediate ecosystem. We may even get to know the individuals who grow our food while we would help to preserve the healthy culinary traditions that have existed for centuries. All fresh food should be well washed before any use as even the cleanest and greenest of our local growers and producers must use some chemicals in the food production. This said, any eating close to the earth will contribute to a healthier diet both for ourselves and our families.

Usually our bodies tend toward being in an acetic state and so we must attempt to neutralize this. When the balance within the body is more alkaline the body will always function more smoothly. We should seek to eat more alkaline producing foods rather than acid producing ones. The internet has a wealth of materials on this very topic, together with lists of beneficial food

types that can be downloaded and printed. An excellent 'pick me up' drink that promotes an alkaline based body is based on organic apple cider vinegar. Dissolve a teaspoon of this vinegar in a glass of water morning and afternoon to restore your balance. When you purchase the vinegar be sure that it contains the 'Mother' - the sediment that settles at the bottom of the bottle. The mother is composed of strand like chains of connected protein molecules. This vinegar is not available from the supermarket but should be carried by any organic or health food shop. Bragg produces the purest product and labels 'with the Mother,' on the front of the bottle. This healthful drink is particularly good for easing the pains of arthritis as the vinegar dissolves the crystals that cause joint pain and swelling.

As so much of our food is grown with pesticide sprays while harmful toxins seem ever present in the air we breathe, the systems that eliminate the toxins and waste from our bodies also need special cleansing. The colon should be cleansed with herbal or natural laxatives if it becomes sluggish. A daily probiotic drink will assist the smooth function of the colon together with our minimum daily requirement of 10 glasses of water. Keep the body moving as well, by gentle exercise at least 30 minutes daily. Walking at a comfortable pace is a wonderful form of exercise for all age groups.

When purchasing personal products: shampoos, conditioners, cosmetics, lotions etc. make a habit of reading the labels and observing the ingredients. The more commercial, glamorous and expensive these products are the more poisons they seem to include. Be wary of the following: sodium lauryl sulphate, lauryl sulphate, propylene glycol, all propyls or parabens of any sort and ammonia. All of these toxic chemicals have been linked to various cancers. If you colour your hair there are healthy vegetable based colours that do the job well and look very attractive. Our skin and hair cells absorb everything they come into contact with, so make sure the product is a safe and natural one. Healthy Life shops usually carry beautiful, safe natural products that won't break the bank or come in wasteful packaging.

It's worth noting that integrating just a few of these suggestions into your daily routine, joined with spiritual relaxation and joyful creative thoughts will slowly turn around any unhealthy symptoms. Be patient with yourself as the symptoms slowly disappear. You will begin to enjoy the importance of a peaceful mind that is supported by what is necessary for a healthy body.

In Praise of Water

It has become a firm belief within New Age spirituality that energy always follows thought and that a clearly and energetically focused intention will often result in its manifestation at some future time. We all create our own reality both on a personal and community level and the two photographs and information in this article, reflecting the visionary work of Dr Masaru Emoto, will offer further support for this belief. Through Dr Emoto we are provided with factual evidence that human vibrational energy: thoughts, words, ideas and music (expressed through our consciousness) can affect and change the molecular structure of water.

Water comprises over 70% of a mature human body and covers the same amount of our planet. This very source of life is a perfect conductor. Its malleable substance and fluid physical shape adapts to whatever environment is present. In addition the energy or vibrations of the environment also change the molecular shape of water. Dr Emoto has been visually documenting these molecular changes by means of his unique photographic techniques. He first freezes droplets of water and then examines them under a dark field microscope that has photographic capabilities. His outstanding work clearly exemplifies the diversity of the molecular construction of water and the effect of the environment and consciousness upon the very structure of water itself.



Dr Emoto has revealed how crystals formed in frozen water change when specific, concentrated thoughts are directed toward them. He found that water which has been exposed to loving words and emotions shows brilliant, complex patterns, but water exposed to negative words and emotions forms incomplete, asymmetrical patterns. Water from pure and unpolluted sources presents exquisitely beautiful crystalline forms, as represented in the photo of a pearl like crystal above. This frozen droplet was sourced from the Sambu-ichi Yusi spring, one of the purest sources of water in Japan. Melted snow runs off the peaks of Yatsugatake and seeps into the ground to emerge as spring water.

In Dr Emoto's next experiment a droplet of water from the Fujiwara Dam, which is becoming heavily polluted, showed an incomplete scattered pattern. Dr Emoto invited a Buddhist lama to pray over the water and the photo on the right reveals an elegant and complex crystalline pattern that emerged after the prayer had been completed. The implications of Dr Emoto's work are truly extraordinary but what exactly do these striking images teach us?



Dr Emoto tells us 'I always stress that energy is vibrations (hado) and vibrations are life. Words too are vibrations and ancient peoples knew that everything began with vibrations of life, light and sound. Water is a medium that receives and understands the subtlest of vibrations. The negative emotions from our thoughts, words or music prevent water from crystallizing. But positive emotions allow it to develop into beautiful hexagonal crystalline shapes. I believe it is our responsibility to protect and purify the water of our Earth. Through love and gratitude our consciousness will purify all water and by this means we will send messages of beauty and strength to all of life. If all people of the Earth could feel and express love and gratitude, the pristine beauty of our Earth could once again return.'

At this present time the scarcity of water within so much of our world is becoming an acute agricultural and social problem. It is of vital importance that we treat all water with respect, avoiding the wasteful use of this precious commodity while working with all energy in a more thoughtful way. In future times it's very likely that groups of people will gather regularly at public reservoirs, lakes, dams and population water supply centres - there to perform ritual prayers and loving meditations for maintaining the crystal purity of water. Recently my son enthused over a water filter that he and a friend had purchased. 'It's just great. You plug it in, fill it and it chills and filters your water.' Instead why not pour a glass of water and before drinking it say gently over the glass, 'I appreciate you, for you give me life. Thank you, water, for your gifts to us and to the Earth.' Then enjoy drinking this dimensionally charged water.

Higher beings working with us toward the ascension of Earth and ourselves continually exhort us to drink large quantities of clean water. Archangel Metatron has suggested that we should each drink 3 gallons or 11 litres of water daily. Most of find this target unachievable but we can drink at least 10 glasses daily. Why? Because the conscious use of water will change and heal our bodies and clear our energetic fields. As the waters within nearly 72% of our bodies will resonate in vibration with the water we drink, more highly vibrating water will raise our body's vibrations over time. As our human consciousness expands, develops and matures we will begin to co-create and co-partner with the Great Creator by actively maintaining life's rich natural bounty. In the future we will not need all our present paraphernalia of external technology. Since our conscious thoughts and feelings create and reflect our reality, we ourselves and our very beings, may well become the source of a new future technology.

The Breath of Life

We live in a universe propelled by the laws of electricity and magnetism and all third dimensional life forms within it reflect this. Our stars and planets (geo-magnetic life forms) all have a north pole and a south pole with magnetic lines of force flowing between them. Our human bodies (bio-magnetic life forms) also conform to this bi-polar magnetic field, with the top of our head reflecting our north pole and the soles of our feet the south pole. In a third dimensional representation, these lines of force moving between our head and feet completely encompass the body within an etheric structure known as a tube torus. Imagine this donut shaped energetic field extending all around your body. It is called your aura.

Have you noticed that when meeting another person for the first time you may be instinctively drawn to them? This could be evidence that both of your auras are vibrating in sympathetic resonance. The same would be true when the presence of another feels uncomfortable. Perhaps the magnetic energies in your auras are repelling each other. At the center of each bi-polar magnetic field is a magnetic core running from north to south. In the case of a simple bar magnet it is a magnetized piece of metal. In the case of the bio-magnetic human body it is a channel, only observable in subtle matter, called the pranic tube. Within this core the life force is carried to sustain each individual creation during its existence.

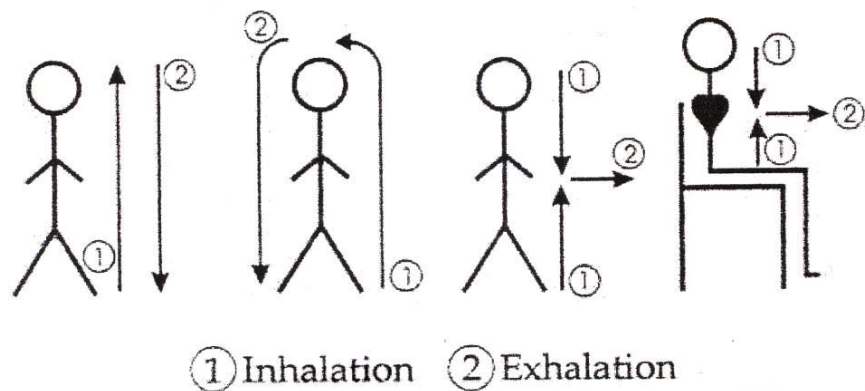
Every spiritual tradition identifies and acknowledges the life force, that great field of potential that gives rise to and then sustains each and all in existence from moment to moment. In Chinese spiritual teachings the life force is called chi, (Tai Chi meaning increasing life force) while the Japanese and Koreans call it ki, (Reiki, healing life force). In the Indian and Tibetan traditions it is identified as prana. The Christian tradition may name the life force sanctifying grace or grace, practitioners of new age spirituality refer to this field as the light or the white light, and to the physicist, it's known as the sub-atomic or quantum field. As you move among numbers of people going about their business in any large city, you can notice and identify many of those who are suffering from a diminished access to the life force. It shows in their state of health, their sense of openness and self confidence and even the way they relate to others and carry themselves. We must all access the life force fully and completely to maximize its benefits to our daily existence and our chakra system is the vehicle that has been beautifully designed to fulfill this function. Our work with the breath will also provide another means to more fully access the life force. The method known as prana breathing is a powerful form of energetic breath work and will be widely practiced by persons in the coming new golden age.

A Prana Breathing Exercise

While either sitting or standing begin to relax fully. Take several quiet breaths while slowly closing your eyes and then imagine or visualize your pranic tube. It begins above your crown chakra in the higher dimensions, flows down through your body along the spine, and then grounds itself into the planet beneath your feet. Touch the tip of your thumb and second finger together and make a circle. Your pranic tube is approximately the size of this space.

As you breathe in visualize the celestial pranic energy coming down into your tube and through your body into the earth. Hold it briefly, then exhale. On the next in-breath draw earthly prana up from the planet through your body and exhale this out through the tube at your crown. Practice this several times until you clearly sense the flow of pranic energy or life force.

Next, on the in-breath draw prana simultaneously both up and down your pranic tube, holding the prana in your heart, then exhale it gently. Finally draw prana into your body, holding it in your heart chakra then sensing it move throughout the body completely as you exhale. The life force will truly flow into your entire body, energizing and revivifying you. This will be achieved through the law of attention as, 'Energy always follows focussed thought, intention and awareness.' If you experience a sudden stress or a deeply disturbing event withdraw, focus yourself and enjoy a short period of prana breathing. A few deep quiet breaths will totally rebalance and re-stabilize you.



Prana breathing diagram copyright 1998, Honolulu Church of Light. All rights reserved, used with permission. <http://www.kirael.com>

The Five Most Essential Things

Sananda (Jeshua, Jesus Christ or whatever name you know him by) has reminded us again and again of the following five things of greatest importance for us during these times. Do all that you can to embed these essential practices deeply into your daily lives.

- **Breathe** properly, breathe deeply and breathe to feed your body.
- **Drink** more and more water, day after day.
- **Pray** every day and every night. Pray in a manner, no matter who it is addressed to, that your prayer is a benediction to the Creator.
- **Meditate** as much and as often as you can. In these coming times the only way you will be able to maintain your centre and stay out of chaos, is to meditate. Get yourself to the point where even in a crowded, chaotic room you will be the calm waters felt in that room. The only way you can become a tool for the Creator to use, is to be in your centre, to be calm and at peace. Only then can you attract to yourselves those that need you and those that you need. Chaos never attracts. It only repels. Understand this and discipline yourselves to achieve this. Then all will happen as Divinely ordained.
- **Allow**, allow and allow. Do not feel that you have to control the sun, the moon, the seasons, the tides, your relationships or your words. If you control ANYTHING you are out of your centre.

‘These five things are the truest, most positive teachings that you shall ever find. If you cannot do any of these five things then, pray MORE, meditate MORE, breathe MORE, drink MORE and separate yourself from the chaos until you can.’

Learn How To Meditate

The topic of meditation and the great benefits it offers has now moved firmly into the mainstream. If you don't already meditate and your interest in meditation continues to grow, you may also be wondering just how to begin its practice. This article will feature brief lessons, explanations, tips and techniques on taking the first steps into your personal meditation practice to make its blessings your own.

One of meditation's great gifts results in re-balancing the two hemispheres of our brain, each of which has distinctly different functions. Our left brain hemisphere holds the seat of discursive thinking, planning, organizing and analysing. Its busy (masculine) active state is called 'beta' and in it our

electromagnetic brain waves fire at 14 to 30 cycles per second. Our right brain hemisphere (feminine) functions are more intuitive, reflective, and creative and are concerned with being rather than doing. These 'alpha' brain wave patterns fire more slowly – between 7 and 14 cps. In this state we are mentally receptive to the present moment rather than the past and future modes of beta. In an alpha state we also experience a non-judgemental frame of mind.

It has been tested and proven that when meditators reach an alpha brain wave state their two brain hemispheres adopt a single, coherent electromagnetic wave firing pattern. This indicates that both sides of the brain are working together in a balanced and synchronous manner. By experiencing even short periods of whole brain functioning, meditators will also notice improved memory and concentration, stronger intuition, enhanced creativity and inner peace. Whole brain functioning also produces neuro-chemicals called endorphins. These create feelings of well being, produce anti-ageing hormones and protect our bodies from the harmful effects of free radicals. Free radicals are highly reactive, oxidizing molecules. A by-product of normal chemical reactions, free radicals steal electrons from undamaged cells to neutralize their own charge thus causing cell damage in the process. We are constantly exposed to free radicals through pollution, stress and cigarette smoke, which is a particularly concentrated source.

It's time now to begin learning how to meditate and a positive first step is to select a quiet space where you won't be disturbed. If you are more comfortable sitting on a chair, find one with a straight back and no arm rests. Sit on a cushion if the chair seat is unpadded with your spine straight, your chin facing forward (not tilted up or down) and your feet flat on the floor. Place your open hands palms up and resting on your thighs. If you like to sit directly on the floor do so using a cushion or meditation stool with your legs crossed in front.

Meditation is a state in which the body is deeply relaxed while the mind is alert and focused on the present moment. I like to call this the body asleep – mind awake state. Yet though the mind is awake it is not drifting aimlessly from thought to thought, in a state of reverie. Instead meditation aids us in developing the habit of our being relaxed, yet focused and aware in the present – the mental equivalent of being physically fit and healthy. Your personal experience of total and deep physical relaxation is always the first important step toward meditation. The following brief exercise will relax you deeply and could also serve as your introductory meditation.

A Body Scan Exercise: Sit comfortably and shake your body loose, releasing any obvious tensions. Scan the body at your own speed taking several quiet breaths in each region. Focus your awareness on your head, neck and shoulders, arms, hands, torso, legs and feet. Notice how much tension is held in the jaw and shoulders. Gently move these areas to release any stiffness. As you scan your torso repeat the words, 'soft and loose' several times. Feel yourself let go, knowing that your spine will hold you upright. When you've finished visualize your body as being relaxed, healthy and pain free. Sit quietly

enjoying the sense of calm and well being. Scanning from the head down is generally more calming in effect, while scanning from the feet upward raises your energy and keeps you more alert. Whenever you decide to end your meditation always take a few moments to leave this state slowly and gently. Notice how your body feels, in comparison to the way you felt just before you began your meditation. You should find yourself more deeply relaxed.

Once you have moved into your quiet inner space and experienced a sense of relaxation, the physical side of the meditation equation is complete. However the mental side, one that requires us to remain focused and aware, will take some practice. If you are a meditation beginner you will notice how your busy thoughts begin to intrude, jumping back and forth, crying out for your attention. Observe this chatter of the ego in a non-judgemental way for a short time and notice that these thoughts are usually unrelated and are very brief. They generally last only for the duration of an in-breath or an out-breath. Next, focus on your breathing by taking in a breath gently through the nostrils; hold it briefly, then exhale. (It works best if you use your nose for meditation breathing, unless the nose is blocked.)

Next hold your awareness on your breath and let successive breaths become soft and regular. Observe your breathing and carry your awareness from the in-breath, across the space before you exhale. If you can cross the space between in and out-breaths you will probably not carry any chattering thoughts along with you. If your thoughts continue to intrude keep them in the background and let the breath become your focus. Maintain your breathing, moving in a steady and gentle rhythm. Used in this way breathing is a device to hold and focus the awareness of your mind during meditation.

A Simple Mini Meditation, Follow the Breath: Take slow gentle breaths in and out. Feel the breath as it moves and follow it with your mind. Focus only on your breath – nothing else. You can breathe and notice the breath at the same time. Finish this meditation by moving into the still silence within. Rest here without thinking. Just enjoy being. You can also hold your awareness in the present by visualizing a peaceful scene, a beautiful object or a much loved person. Try to sense as much detail in the object's colours and textures while feeling the emotions the object produces.

Another technique to hold your awareness and dispel chatter thoughts is to quietly repeat a mantra or affirmation. Mantras are sacred words or syllables, usually in Sanskrit. Two of the most common are OM and SOHAM. The latter can be linked to the breath, SO to the in-breath – HAM to the out-breath. It translates as, 'I Am That' with That referring to our conscious awareness. Affirmations are phrases or sentences repeated again and again. As we are more suggestible when we reach an alpha state, affirmations usually produce positive results. These are most powerful when they begin with the words I AM. Create your own affirmations to reflect problems you are encountering: I AM happy and at peace, I AM enjoying financial abundance, I AM forgiving and compassionate. I AM successful in my work and study. By using all three

of the following techniques: breath awareness, visualization and affirmation, you will remain focused, peaceful and able to enjoy the beauty of your quiet space within.

A Light Body Visualization: See and feel your body slowly fill with light. Breathe light into every cell as you feel and direct it. Visualize a column of golden white light from the dimensions above, entering through the crown of your head bathing your body with light. I AM healthy and loving. When your entire body is filled with light visualize this radiating from your body in all directions as far as the inner eye can see.

Merging Meditation into Daily Life and Activity

Sitting with the eyes closed is a good way to begin the practice of meditation as this method best allows one to control a wandering mind. However this skill may also be practised while walking or performing life's day to day activities. Meditation in the midst of activity brings the whole world and its experiences into your life and keeps you fully focused in the present - alive and aware in each moment. Over time meditation during activity will also produce significant inner transformation and enlightenment, as it will give greater meaning to the simple outward activities we all do. As an example, you could make any of the following activities become a meditation.

1. When eating a meal, notice the smell, taste and colour of each bite of food. Enjoy the dinner conversation and feel appreciation for Earth's rich bounty.
2. When taking a bath or shower, enjoy the smell of the soap, the warmth of the water and visualize the washing away of inner problems and tensions.
3. When taking a walk, feel the air or wind moving across your face while noticing the colours of passing trees and flowers.

Welcome meditation into the simple activities of your daily life. It needn't always require a quiet room and twenty minutes stolen from the day. You can also ground yourself and focus your awareness by experiencing the sensations of each moment. Observe all these aspects of your daily life, both pleasant and unpleasant, without judging them. While they may not all provide enjoyable sensations, through meditation within activity, you will truly begin to feel more deeply and fully alive. Frequently we may feel that we are getting nowhere in our meditation in the midst of activity, whereas a quiet period of withdrawal and sitting with the eyes closed seemingly brings greater and more instant results. It should never be a question of always choosing one method over another. Strive instead to become skilled in the practice of both.

Ascension Signs and Symptoms

For the past several years our physical bodies have been undergoing a genetic alteration. This is happening in order to prepare us for our ascension which will occur in just a few years' time. The energies driving these changes are emanating from the Photon Belt (Manasic Radiation), the Supernova of 1987a and a new band of high frequency energies called, The Eye of Isis. Our spiritual guides, guardians and many members of the angelic hierarchy are also assisting with this work.

These changes generally occur during our sleep state but we may also experience physical ailments during our waking hours. These symptoms are the result of simple alterations to our brain cell patterning, disruptions to our nervous system circuitry, changes to the heart and genetic modifications to our cellular structure. Many of us from time to time will experience some or all of the following ascension symptoms:

headaches
fatigue
dizziness
muscle pain
nausea
insomnia
short memory lapses

We may also notice diseases or illnesses that occur suddenly, and then leave us as quickly as they arrived. But if a strong symptom of illness persists and worsens by all means see your doctor. If your symptoms are irritating but not threatening they can also be alleviated through relaxing individual or group meditation, good moderate exercise, light healthy nutrition and drinking large quantities of water. All these practices will help to flush toxins from your system. This activity is providing a release from our old 3rd dimensional patterning before we can freely enter into a higher dimensional reality.

Regarding ageing – we must all, particularly the senior citizens among us, cease thinking about old age or getting old and think instead in terms of longevity and seniority. When we surrender to feeling and experiencing, our lives grow longer. When we close down through rejection, being in fear and making judgements we create a speed-up in the aging process. Through releasing blocked energies, while allowing our consciousness to experience the movements of these energies, the blocked energies will move on allowing the body to repair itself. Many blocked energies can be released by simply stretching our muscles as we stand, lie or sit. Do this gently without straining, a little each day.

In our near future we will inhabit a body of light that will look youthful and beautiful and will not deteriorate or die. The light body can be regenerated so that injuries and scars are changed through the consciousness that controls and inhabits these bodies. When we can conceive of living in a body halfway between the physical realm and light, where it does not decay but instead becomes a shimmering mass – that is the blueprint for the immortal physical body that will come into being. This light body is the reconciliation between the soul and the dense physical body, between the physical and the spiritual. It is the fully energetic, perfect container for our evolving souls as it allows for the total use of all our spiritual skills and abilities. This light body is our true destiny.

Love and Appreciate Your Body

- Your body is a masterpiece, intricate in function, unique in its mix of attributes and abilities. Give it praise – you are wonderfully and singularly made.
- To exist within a body is a magnificent gift. Keeping fit and healthy by doing some gentle exercise, honours the sacredness of that gift.
- Take some quiet time out during your day. Meditation fuses your inner and outer selves, making you one with your body. It allows you to receive and experience Presence.
- Be attentive to nutrition. Your body is fashioned from Earth and from Earth's harvest it draws its well-being. Listen to your body. It will tell you what it needs.
- Picture how you want your body to look; imagine how you want it to feel. Your mind will steer your body toward your goal; your heart will provide the fuel.
- Just as a plant thrives on the caress of sunlight so your body thrives on touch. 'Take up arms,' your own two arms to give and receive many hugs.
- The cells of your body are composed of matter recycled since the beginning of the universe. You are stardust – let your light shine.
- Each of our bodies is a cell within the cosmic body of God.
- As we live each lifetime through a body our Creator experiences what it is to be human. Live well.

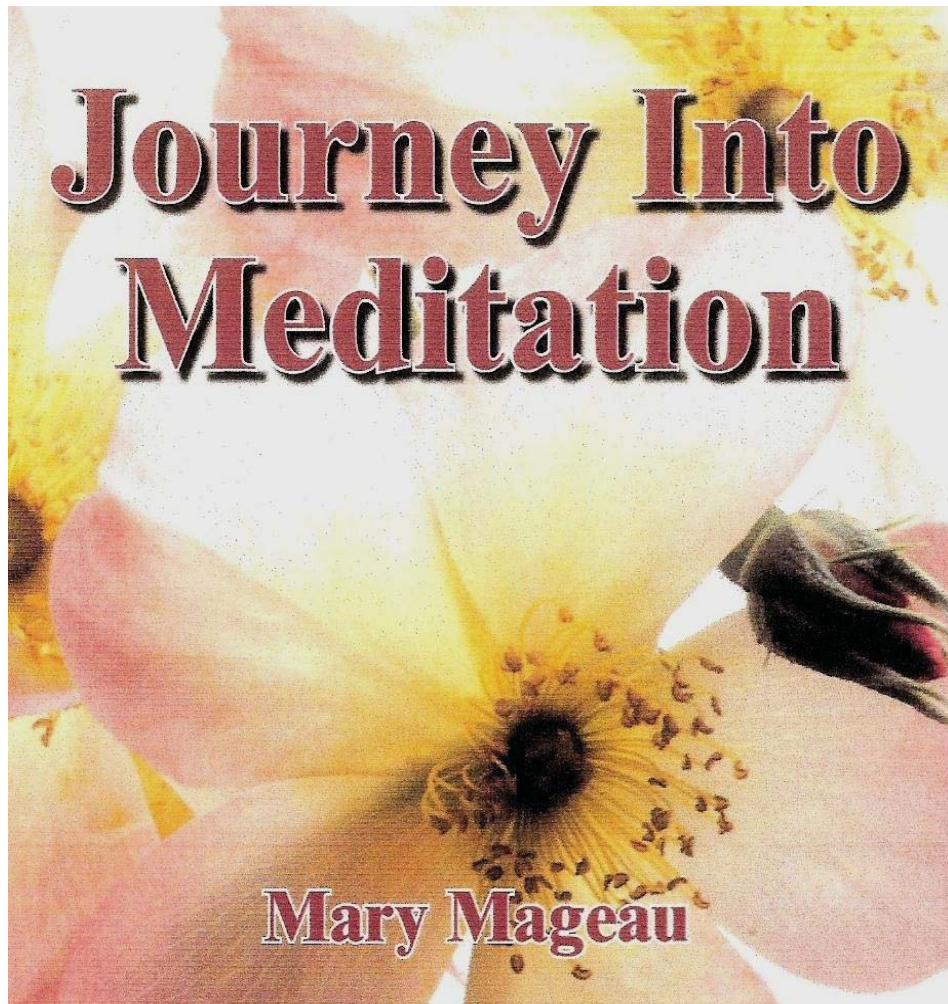
About Mary Mageau



Mary Mageau is a spiritual teacher and author. She has given talks and taught many classes in meditation and spiritual awakening through the Queensland University of the Third Age and The Pine Rivers Community Education Program

Mary also regularly contributes articles to spiritual and metaphysical websites and journals and writes for leading magazines in Australia and New Zealand. Her two books published by Boolarong Press include: **Insights – For an Awakening Humanity** (2004) and **A Little Book of Living Spiritually** (2005). Now in its third printing, her audio CD entitled, **Journey Into Meditation**, was recorded and produced by Grevillea Records. Mary also publishes a monthly email newsletter entitled, **Insights - spiritual news and views** - one she makes freely available by request, to an online community. Check out her first E-Book, **Preparing For Ascension**, at http://www.thecominggoldenage.com/Preparing_For_Ascension.htm

Enquiries: 25 Progress Street
Samford, Queensland
Australia 4520
(07) 3289 – 1181
km3highnote@bigpond.com



Perhaps you are interested in learning how to meditate or you are meditating already but feel the need to gain new insights or experience a refreshing tune-up. This short E-Book, **Journey Into Meditation**, may be of assistance to you. I have removed all cost and copyright restrictions in order that the book can be downloaded and printed, read and freely shared with others. This short study course has been based on fourteen years of my experience as a meditation teacher and writer. The contents of the book feature articles, brief lessons, explanations and exercises – all designed to help you take the first steps into your meditation experience. Enjoy your meditation journey as you make its benefits and blessings your own.

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Why Should I Meditate?

The subject of meditation and the great benefits it offers still remains a news-worthy topic today as many people now make meditation a part of their daily routine. One of meditation's great gifts results in re-balancing the two hemispheres of our brain, each of which has a distinctly different function. Our left brain hemisphere holds the seat of discursive thinking, planning, organizing and analysing. Its busy (masculine) active state is called 'beta' and in it our electromagnetic brain waves fire at 14 to 30 cycles per second. Our right brain hemisphere (feminine) functions are more intuitive, reflective, creative and are concerned with being rather than doing. These 'alpha' brain wave patterns fire more slowly – between 7 and 14 cps. In this state we are mentally receptive to the present moment rather than the past and future modes of beta. In an alpha state we also experience a non-judgemental frame of mind.

It has been tested and proven that when those who meditate reach an alpha brain wave state their two brain hemispheres adopt a single, coherent electromagnetic wave firing pattern. This indicates that both sides of the brain are working together in a balanced and synchronous manner. Whole brain functioning also produces neuro-chemicals called endorphins. These create feelings of well being, produce anti-ageing hormones and cause free radicals to move through the body seeking out and destroying harmful disease and cancer producing cells. (Free radicals are highly reactive molecules that contain oxygen. A by-product of normal chemical reactions, free radicals take electrons from undamaged cells to neutralize their own charge, causing cell damage in the process). By experiencing even short periods of whole brain functioning, people who meditate will notice improved memory and stronger concentration.

Beside the physiological benefits to the body there is a spiritual component to the practice of meditation as well. When one can achieve the balance of whole brain functioning and quiet a busy overactive mind, a deep sense of inner calm and peace is experienced. It is in this centre, the still point of meditation, that the tradition of simple silent spirituality, called 'Divine Listening' by Saint Benedict, can be enjoyed. Meditation opens us up to the inner senses by adding a totally new dimension to our experiences.

Nadi Sudi

There are many different breathing practices in the yoga tradition and these are collectively referred to as Pranayama. Prana is the vital life force that animates each living cell in our bodies. When prana flows unimpeded the body radiates health and the mind remains sound. When prana is blocked the result can lead to sickness and depression. Nadi Sudi, alternate nostril breathing, is a simple exercise to enhance balance. First sit quietly then take in a gentle breath. Close your right nostril with your right thumb, pause briefly then exhale slowly through the left nostril. Inhale through the left nostril, close it with your right index finger, pause for a moment, open your right nostril and then exhale through the right nostril. Continue by inhaling right, switch to the thumb then exhale left, etc. Enjoy this simple Pranayama Yoga technique as you adopt it for balance and stress relief.

Getting Started

It's time now to begin learning how to meditate and a positive first step is to select a quiet space where you won't be disturbed. If you are more comfortable sitting on a chair, find one with a straight back and no side arm rests. Sit on a cushion if the chair seat is unpadded, with your spine straight, your chin facing forward (not tilted up or down) and your feet flat on the floor. Place your open hands palms up and resting on your thighs. If you like to sit directly on the floor do so using a cushion or meditation stool with your legs crossed in front.

In meditation the body is deeply relaxed while the mind is alert and focused in the present moment. I like to call this the body asleep – mind awake state. Yet though the mind is at rest it is not drifting aimlessly from thought to thought, in a state of reverie. Instead meditation aids us in developing the habit of our being relaxed, yet focused and aware – the mental equivalent of being physically fit and healthy. Your personal experience of total and deep physical relaxation is always the first important step toward meditation. The following brief exercise will relax you deeply and could also serve as your introductory meditation.

A Body Scan Exercise

Sit comfortably and shake your body loose, releasing any obvious tensions. Scan the body at your own speed taking several quiet breaths in each region. Focus your awareness on your head, neck and shoulders, arms, hands, torso, legs and feet. Notice how much tension is held in the jaw and shoulders. Gently move these areas to release any stiffness. As you scan your torso repeat the words, 'soft and loose' several times. Feel yourself let go, knowing that your spine will hold you upright. When you've finished visualize your body as being relaxed, healthy and pain free. Sit quietly enjoying the sense of calm and well being.

Scanning from the head down is generally more calming in effect, while scanning from the feet upward raises your energy and keeps you more alert. Whenever you decide to end your meditation always take a few moments to leave this state slowly and gently. Notice how your body feels, in comparison to the way you felt just before you began your meditation. You should find yourself more deeply relaxed and at peace.

Three Meditation Techniques

1. Breath Awareness

Once you have moved into your quiet inner space and experienced a sense of relaxation, the physical side of the meditation equation is complete. However the mental side, one that requires us to remain focused and aware, will take some practice. If you are a meditation beginner you will notice how your busy thoughts begin to intrude, jumping back and forth, crying out for your attention. Observe this chatter of the ego in a non-judgemental way for a short time and notice that these thoughts are usually unrelated and are very brief. They generally last only for the duration of an in-breath or an out-breath. Next focus on your breathing by taking in a breath gently through the nostrils, hold it briefly and then exhaling it. It works best if you use your nose for meditation breathing, unless the nose is blocked.

Now hold your awareness on your breath and let successive breaths become soft and regular. Observe your breathing and carry your awareness from the in-breath, across the space before you exhale. If you can cross the space between in and out-breaths you will probably not carry any chattering thoughts along with you. If your thoughts continue to intrude keep them in the background and let the breath become your focus. Maintain your breathing, moving in a steady and gentle rhythm. Used in this way breathing is a device to hold and focus the awareness of your mind during meditation.

A Simple Mini Meditation, ‘Follow the Breath’

Take slow gentle breaths in and out. Feel the breath as it moves and follow it with your mind. Focus only on your breath – nothing else. You can breathe and notice the breath at the same time. Finish this meditation by moving into the still silence within. Rest here without thinking. Just enjoy being.

Relaxed Breathing

Open the chest with two or three big sighs.
Now let the breath go – no control at all.
Don’t try to breathe deeply
Let the breath do what it wants to.
Say the words ‘let....go....’ as you breathe
Feel the breath and your body gradually soften.
Feel your mind slow down and settle in your body

2. Using Visualization to focus Awareness

Some people visualize easily. They may find breath awareness uninteresting and may instead enjoy imagining a beautiful object or recalling a deeply loved face. Visualization in meditation is another technique to hold the focused awareness and can work on several different levels: imagery, emotion and bodily response.

One can begin by evoking an image, perhaps one that arises spontaneously. It could be an object, a peaceful landscape or something personal. Try to recall its shape, colour and texture with as much sensory detail as possible. Next notice the accompanying emotion that fits this particular image. An image that evokes this subtlety of emotion will grasp your attention more fully. When you fully enter the emotional state accompanying the image, your body will believe it is really there. (Try this exercise for ten seconds: first imagine that you are alone in a snowstorm, without wearing any coat or hat. Then switch the scene for another ten seconds, visualizing yourself enjoying a warm bath in the sunshine). In the first scene your body will contract and in the second you will feel it begin to expand.

When you have selected your meditation object and moved yourself into the emotional response it triggers, just hold it in your awareness and enjoy the smell, taste, touch or sound of it. When your mind drifts away from the object bring it back again gently.

A Light Body Visualization

- See your body slowly fill with light.
- Breathe light into every cell as you see, feel and direct it.
- Imagine that every cell is being renewed, is being made healthy and whole.
- If part of your body is in pain, bathe it with light.
- When your entire body is filled with light, visualize this light radiating from your body as far as the inner eye can see.

My Point of Power Meditation

Relax, close your eyes and try to sense within yourself the source of power from which your own breathing and life energies come. When you feel this source within yourself sense the power flowing outward through your entire physical being, through your fingertips and toes, through the pores of your body, in all directions with yourself as the center. Imagine these rays undiminished, reaching out through the foliage and clouds above, down through the center of the earth below and extending even to the furthest reaches of the universe.

3. Mantras and Affirmations

Mantra and the breath meditation are the two most widely used meditation practices worldwide. Eastern meditation practices have frequently employed the use of a mantra to bring oneself into alignment with higher states of consciousness. Mantras are sacred syllables or words, generally in Sanskrit, which are repeated over and over to hold the focus of one's awareness. Some mantras have no meaning at all as the sound quality of the words is the most important aspect. Two of these common mantras are OM and SOHAM. The latter is pronounced SoHummmm, repeated slowly, silently and continually in your mind. SOHAM can be linked to your breath: SO to the inbreath, HAM to the outbreath. It translates to "I am That" with "that" referring to your consciousness or awareness. This form of meditation is to simply sit with eyes closed and to silently repeat the mantra at a regular conversational speed while the breath remains normal.

Affirmations are phrases, selected and repeated over and over again during meditation. As we are often suggestible when we deeply relax during meditation, affirmations usually produce positive results. The most powerful affirmation should always begin with the words I AM. Some suggestions for affirmations might include:

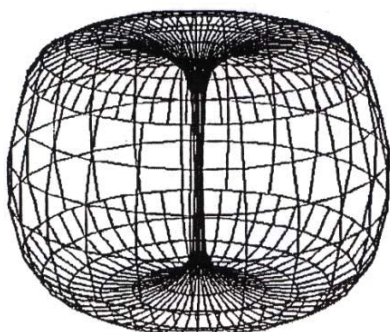
- I AM THAT I AM.
- I AM filled with vibrant good health.
- I AM creating a positive and happy life.
- I AM loving and fulfilled in all my relationships.
- I AM forgiving and compassionate.
- I AM one with the Great Creator and all of Its creations.
- I AM enjoying financial abundance.
- I AM happy and at peace.
- I AM willing to make changes, to be open to something new and better.
- I give myself permission to truthfully express my feelings.
- Divine love and light are working through me now.

Those beginning meditation often find mantra and affirmation meditation very satisfying. You may enjoy creating your own mantras or affirmations to suit your special spiritual needs at the time or to assist you in working through a particular difficulty or problem. To add variety to your meditation practice you may choose to incorporate two or three techniques in the same meditation: breath awareness, visualization and a mantra or affirmation of your choice. Use whatever holds your focused awareness, as even in meditation variety can be the spice of life.

The Chakra System

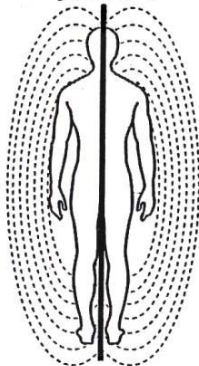
We live in a universe propelled by the laws of electricity and magnetism and all third dimensional life forms within it reflect this. Our stars and planets (geo-magnetic life forms) all have a north pole and a south pole with magnetic lines of force flowing between them. Our human bodies (bio-magnetic life forms) also conform to this bi-polar magnetic field, with the top of our head reflecting our north pole and the soles of our feet the south pole. In a third dimensional representation, these lines of force moving between our head and feet completely encompass the body within an etheric structure known as a tube torus. Imagine this donut shaped energetic field extending all around your body. It is called your aura.

tube torus



Have you noticed that when meeting another person for the first time you may be instinctively drawn to them? This could be evidence that both of your auras are vibrating in sympathetic resonance. The same would be true when the presence of another feels uncomfortable. Perhaps the magnetic energies in your auras are repelling each other. At the centre of each bi-polar magnetic field is a magnetic core running from north to south. In the case of a simple bar magnet it is a magnetized piece of metal. In the case of the bio-magnetic human body it is a channel, only observable in subtle matter, called the pranic tube. Within this core the life force is carried to sustain each individual creation during its existence.

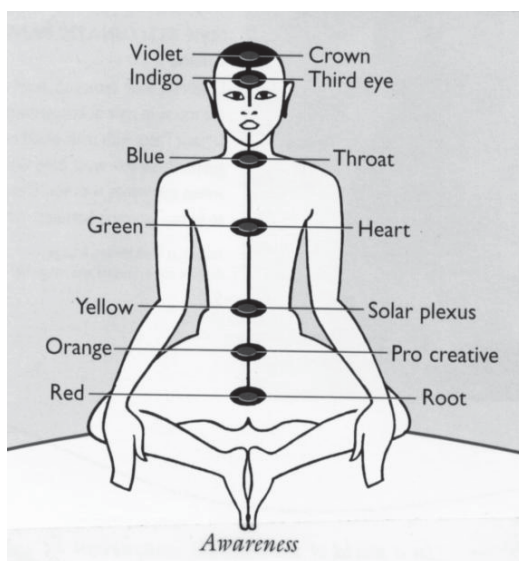
pranic tube



Every spiritual tradition identifies and acknowledges the life force, that great field of potential that gives rise to and then sustains each and all in existence from moment to moment. In Chinese spiritual teachings the life force is called chi, (Tai Chi meaning

increasing life force) while the Japanese and Koreans call it ki, (Reiki, healing life force). In the Indian and Tibetan traditions it is identified as prana. The Christian tradition may name the life force sanctifying grace or grace, practitioners of new age spirituality refer to this field as the light or the white light, and to the physicist, it's known as the sub-atomic or quantum field. As you move among numbers of people going about their business in any large city, you can notice and identify many of those who are suffering from a diminished access to the life force. It shows in their state of health, their sense of openness and self confidence and even the way they relate to others and carry themselves. We must all access the life force fully and completely to maximize it's benefits to our daily existence and our chakra system is the vehicle that has been beautifully designed to fulfil this function.

Chakra, is a Sanskrit word that translates as “a spinning disc” or “a wheel.” It is one of many human names for what is perceived to be a bio-physical connection to our soul or spirit. These energy connections or chakras exist in that the soul or spirit is immersed in the physical body and mingles throughout. At present we each have seven of these energy connections that are woven into our body's meridian centres with some lying along the spine. These centres are similar in function to the junction box found in the electrical system of a home or office. Likewise our physical body is controlled through a vastly complicated neuro-electrical circuitry, with a number of special locations where these circuits converge. Each of these locations is monitored through a special mini neuro-computer connected through the central nervous system to the brain. It is these specific locations that are called chakras and each fulfils a number of functions. As well there are also several ductless glands associated with the functioning of each chakra point. Since the vibratory field of light also activates colour and tone, each of the chakra centres produces its own specific colour and sound.



- **RED**, the root chakra, links you to the physical world and serves as the foundation to build and evolve your personality. As the electrician grounds the junction box with a copper grounding wire, so too this chakra grounds us here on earth.
- **ORANGE**, (ovaries/testes) the pro-creative or sacral chakra is the center for sexual energy and creativity, balancing the free giving and receiving of feelings and emotions in all your relationships.
- **YELLOW**, (spleen) the solar plexus chakra is where your honor, integrity and power originates. It is the essence of who you are.
- **GREEN** (thymus) the heart chakra is the centre of the system. Known also as the great transformer it generates the ability to love freely without fear or self consciousness.
- **BLUE** (thyroid) the throat chakra is where feelings and emotions are transformed into expressions. This chakra centre helps you find the balance between silence and speech and assists you to say what you honestly feel.
- **INDIGO** (pineal) the “Third eye” between the eyebrows above the nose, connects you to your spiritual being and invites intuition and awareness into your daily life.
- **VIOLET** (pituitary) the crown chakra connects you to your total being with the awareness that you, the universe and the Great Creator are all one.

A Simple Chakra Meditation

First relax deeply, as you connect with the heart chakra through your breath. Next anchor your life force or light into the centre of the earth through a brief thought intention. Slowly focus on your breath and establish quiet, rhythmic breathing.

Become aware of your heart chakra and allow it to expand with each breath you take, until it is large enough to overlap the chakras in the throat and solar plexus. Then see these three chakras expanding as one with every rhythmical breath. Extend them to embrace the third eye and the sacral chakras. Gradually expand again to merge with your crown and root chakras and feel your aura swelling outwards. Continue expanding your breathing until you experience yourself as one huge chakra. Enjoy your breath and your new sense of an expanded self.

When your chakra system is unified and balanced through meditation, you will be able to access more and more of the life force. You will sense its beneficial effects by enjoying better health and more positive life experiences. When your meditation is finished, close down the chakras and seal or protect your aura. Do this by visualizing or intending that each chakra closes like a flower.

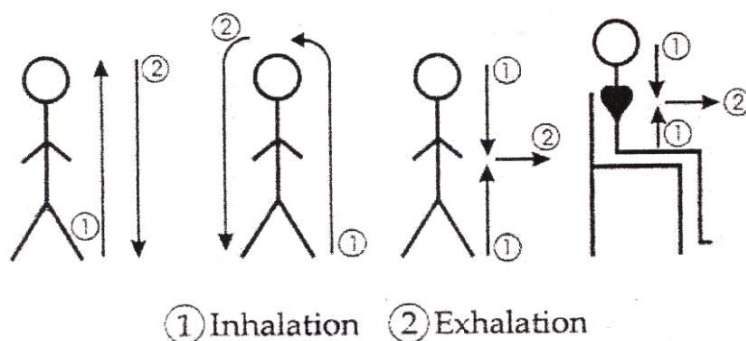
As was noted earlier, prana is but one name used to describe the life force that interpenetrates all existence, everywhere. To more fully access the life force, prana – breathing, a powerful form of energetic breath work will be widely practiced by most persons during the coming new age.

Prana – Breathing

While either sitting or standing begin to relax fully. Take several quiet breaths while slowly closing your eyes and then imagine or visualize your pranic tube. It begins above your crown chakra in the higher dimensions, flows down through your body along the spine, then grounds itself into the planet beneath your feet. Touch the tip of your thumb and second finger together and make a circle. Your pranic tube is approximately the size of this space.

As you breathe in visualize the celestial pranic energy coming down into your tube and through your body into the earth. Hold it briefly then exhale. On the next inbreath draw earthly prana up from the planet through your body and exhale this out through the tube at your crown. Practice this several times until you clearly sense the flow of pranic energy or life force.

Next, on the inbreath draw prana simultaneously both up and down your pranic tube, holding the prana in your heart, then exhale it gently. Finally draw prana into your body, holding it in your heart chakra then sensing it move throughout the body completely as you exhale. The life force will truly flow into your entire body, energizing and revivifying you. This will be achieved through the law of attention as, “Energy always follows awareness.”



If you experience a sudden stress or a deeply disturbing event withdraw, focus yourself and enjoy a short period of prana breathing. A few deep quiet breaths will totally rebalance and restabilise you.

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Group and Global Meditations

The 100th Monkey, a story about social change (by Ken Keys, Jr.)

“The Japanese Macaca Fuscata monkey had been observed in the wild for a period of over 30 years. In 1952 on the Island of Koshima, scientists were providing monkeys with sweet potatoes dropped in the sand. The monkeys liked the taste of the raw sweet potatoes but found the dirt unpleasant. An 18 month old female named Imo found that she could solve this problem by washing her potatoes in a nearby stream. She taught this trick to her mother. Then her monkey playmates learned this new way and taught their mothers too.

This cultural innovation was gradually picked up by various monkeys before the eyes of the scientists. Between 1952 and 1958 all the young monkeys learned to wash the sandy sweet potatoes to make them more palatable. Only the adults who imitated their children however learned this social improvement. Other adults kept eating the sandy sweet potatoes. Then something startling took place. In the autumn of 1958 a certain number of Koshima monkeys were washing their sweet potatoes – this exact number was not known. Let us suppose that when the sun rose one morning there were 99 monkeys on Koshima Island who had learned to wash their dirty potatoes. Let’s suppose that later that morning, the 100th monkey learned to wash potatoes. THEN IT HAPPENED!

By that evening almost every monkey in the tribe was washing potatoes before eating them. The added energy of this 100th monkey somehow created a critical mass that led to an ideological breakthrough. But notice: the most surprising thing observed by these scientists was that the habit of washing sweet potatoes had somehow crossed the sea. Colonies of monkeys on other islands and the mainland troop of monkeys at Takasakiyama all began washing their potatoes too. Thus when a certain critical number achieves a particular awareness, this new awareness may be communicated directly from mind to mind. Although the exact number may vary, this 100th monkey phenomenon suggests that when only a limited number of people know about or choose a new way, it may remain the conscious property of these people. However, there is a point at which if only one more person tunes-in to a new awareness, a field is strengthened so that this awareness is picked up by almost everyone.”

Global meditations practiced among new age participants, both in small groups and numbering in the thousands to the hundreds of thousands, have drawn on the 100th monkey theory to bring about world wide social and consciousness changes. It has become a firm belief within New Age spirituality that energy always follows thought and that a clearly and energetically focused intention will often result at some future time in its manifestation. We all create our own reality, both on a personal and community level. Persons who meditate regularly know this and frequently contribute their prayers and loving energies, at specifically chosen times, to ensure that beneficial effects will flow on to earth’s peoples and to the planet.

The internet has become the most outstanding means by which to alert, mobilize and draw together groups performing this activity. Various websites announce these global meditation occasions that occur during full moons, solstices, equinoxes and

major religious feasts such as Easter and Wesak. Global meditations tend to follow two formats: the world wide gathering at a specific time of a particular day and the twenty four hour 'wave' meditation.

When a massed gathering with a huge impact is desired, a particular intention, day and hour in GMT (Greenwich Mean Time) is nominated for the occasion. It is a fact, scientifically tested and measured, that when a group of people in their thousands simultaneously focuses upon and holds the same thought intention, the planetary field (as it is measured from the increasing cycles per second of the Schumann Cavity Resonance Level), experiences a higher atomic vibration and a consciousness raising shift. Barbara Wolf's excellent web site offers one of the most complete listings of global meditations, in which you can participate either with a group or alone in the privacy of your own home. Visit: <http://www.globalmeditations.com>

During a wave meditation the initial impact is lessened but its effects are spun out over a much longer time frame. Each person participating focuses on 'noon' for example in the time zone they find themselves in. As the sun passes over continents, oceans etc. at high noon, the meditation wave encircles the globe for a full day.

The Peace Clock Wave Meditation

Starting Now: Wherever you are perform a brief silent meditation for world peace - every day at noon - for one minute. Silently repeat the following intention, **"MAY PEACE PREVAIL ON PLANET EARTH."**

The Goal: To have every person on earth performing this event by the end of the year 2012.



Synchronized Intention is the Key

- With an alarm, a note or any other means, remind yourself when it is noon in your time zone.
- Involve the active participation of your company, school, city, state or nation.
- Request that radio, TV and newspapers broadcast the Peace Clock daily.
- Approach all interactions with others in peaceful, constructive and creative ways.

Already the critical mass of humanity has chosen global peace instead of war and with our continual holding of this focus, by attending or participating in peace marches, group meditations and related activities, ultimately global peace will prevail.

Merging Meditation Into Daily Life

Sitting with the eyes closed is a good way to begin the practice of meditation as this method best allows one to control a wandering mind. However this skill may also be practiced while walking or performing life's day to day activities. Meditation in the midst of activity brings the whole world and its experiences into your life and keeps you fully focused in the present - alive and aware in each moment. And over time meditation during activity will also produce significant inner transformation and enlightenment, as it will give greater meaning to the simple outward activities we all do.

As an example, you could make any of the following activities become a meditation.

- When eating a meal, notice the smell, taste and colour of each bite of food. Enjoy the dinner conversation and feel appreciation for Mother Earth's rich bounty.
- When taking a bath or shower, enjoy the smell of the soap, the warmth of the water and visualize the washing away of inner problems and tensions.
- While walking feel the air or wind moving across your face, notice the colours of passing trees and flowers and listen attentively to the passing soundscape.

Welcome meditation into the simple activities of your daily life. It needn't always require a quiet room and twenty minutes stolen from the day. You can also ground yourself and focus your awareness by experiencing the sensations of each moment. Listen to each person speaking to you, enjoy the taste of a piece of warm, buttered toast, smell the rain and feel all of your aches and pains. Observe all these aspects of your daily life, both pleasant and unpleasant, without judging them. While they may not all provide enjoyable sensations, through meditation within activity, you will truly begin to feel more deeply and fully alive.

The great Spanish mystic, St. Teresa of Avila, lived with her sisters in a convent which relied on the charity of others for the partial provision of their food. One day when a whole, fresh fish was left on the doorstep and served during the evening meal, St. Teresa was noticed smacking her lips as she ate with relish. When the Mother Superior admonished her, the saint replied, "Mother, when I work – I work. When I pray – I pray. When I eat fish - I eat fish."

Frequently we may feel that we are getting nowhere in our meditation practice in the midst of activity, whereas a period of quiet withdrawal, while sitting with the eyes closed seemingly brings greater and more instant results. It should never be a question, however of choosing one practice over the other. Strive instead to become skilled in the practice of both.

Meditation On The Spot

So often modern life stops us in our tracks as we move ahead with our daily activities. We meet these situations at some of the following times:

- When we are put on hold by a telephone call
- When we're suddenly stopped by a red light
- When we're caught in an endless queue while shopping or banking
- When the bumper to bumper traffic gets longer and slower
- When the trains or busses aren't running
- When the electric power fails

Instead of getting angry, impatient and developing high blood pressure why not view the situation as a small gift and an opportunity to put our engines on idle. Slow down and take several deep quiet breaths. On the inbreath say 'I accept' and on the outbreath say 'I release.' Relaxation is all about letting go and this may be something we all consciously need to practice. Let go of your breath, your thoughts and even the effort to relax. Deep regular breathing has a beautiful sensual quality about it. It ebbs and flows within you and massages your body from the inside out. Gradually you will feel the change to a greater sense of peace and balance. When activity resumes again you will move forward with a healthier and more positive frame of mind.

The Ginko Walk, a walking meditation

Japan's Buddhist culture has gifted us with a beautiful form of walking meditation known as the Ginko Walk. Alone or in the presence of others, usually with a notebook and pen (and even a digital camera), people walk meditatively in nature in anticipation of an 'a-ha' moment waiting to express itself. When a particularly arresting flash of beauty is experienced, a haiku (a very brief three line, free verse poem) is written. The haiku describes the personal effects of the moment on the writer or reflects poetically upon it. One may also capture the image on camera to create a haiga, (working later with computer software to embed the haiku within the digitally enhanced photo). A haibun may be written as well, (a short, terse prose description, followed by a haiku. While unfamiliar to most readers in the West, this prose/poetry literary form is very common throughout the East). On its completion the participants share their memories and writings with each other over refreshments. Through the Ginko Walk, a meditation on nature can also become a creative expression of the fine arts.

Every day drink deeply from the beauty that surrounds you, as you allow it to rejuvenate and elevate your entire being. Pause frequently for a moment to admire the beauty of small things as you express your gratitude and thanks to our Great Creator and to Mother Earth, for their precious gifts.

The Search (a haibun)

The day ends with a late afternoon meditation ... time for a 'walk about' in nature to dream, touch, smell and capture a last haiku moment. Armed with notebooks and pens we set out, as a sliver of pink and gold widens on the rim of the horizon.

*ginko walk
ringing with resonance -
bell birds*

Our pace quickens as rich foliage deepens into shadow. The bushland suddenly falls silent, the horizon flames into orange red, the open sky provides just enough light to guide us back safely.

*setting sun -
each treetop wears
a golden halo*

Using Music to Enhance Meditation

The maternity ward in Kosice-Saca Hospital in eastern Slovakia, discovered the perfect way to ensure harmony among its new arrivals – by playing them the music of Mozart. Lined up in their cots the infants are a picture of contentment. Headphones are connected five times a day to the babies as the staff discovered that music helps newborns recover from the trauma of birth. The music therapy begins five hours after delivery and when the babies hear classical music they fall asleep or lie quietly. This music keeps them healthy and relaxed.

Of recent times a new phenomenon called the Mozart Effect has surfaced. The Mozart Effect is an inclusive term signifying the transformational powers of music for health, education and well-being. It represents the general use of music to reduce stress, depression and anxiety and to induce relaxation and sleep. Research with Mozart's music began in France during the 1950s, when Dr Alfred Tomatis began experiments in auditory stimulation for children with speech and learning disorders. Mozart's music has been sequenced by Dr Tomatis for different activities: high frequencies for stimulating the auditory system and slower tempo works for relaxation. He found that Mozart's structural patterning and subtle emotional expression helped to clarify time/space perception. The rhythmic qualities of Mozart's pieces mimic rhythmic cycles in the brain. Mozart's music is not overly stimulating and his classical forms such as the rondo, sonata and variation present basic ways in which the brain becomes familiar with the development of simple ideas.

Dr Georgi Lozanov, a renowned Bulgarian psychologist, developed a method of teaching foreign languages that used Baroque music (that is music written during the 17th and 18th centuries) with a beat pattern of about 60 beats per minute. While listening to this music, students increased their normal retention of vocabulary and phrases. Dr Lozanov proved conclusively that by using certain Baroque musical pieces, foreign languages could be mastered with 85% effectiveness in thirty days. This occurred because students using Mozart and works by Vivaldi, Handel and Bach, recorded at 60 beats per minute, felt calmer, could study longer and indicated a higher retention rate overall. Why was this so? These special pieces recorded at just the right tempo activated the right and left brain hemispheres simultaneously. Music activated the right brain as the words one was reading and saying aloud activated the left brain.

When the body hears only a few beats per second of Baroque music the heart rate and pulse immediately relax to the beat. While one is in a relaxed and alert state, the mind can focus and concentrate more easily. During heavy mental work our pulse and

blood pressure rises and it often becomes more difficult to concentrate in this physiological state. Listening to Baroque and Mozart pieces as well as Gregorian Chant, cool jazz, relaxing new age pieces and some popular music will automatically reduce your blood pressure and pulse rate, while increasing your learning ability at the same time. This also becomes more effective when the volume level is tuned in the low to medium range.

Why not experiment yourself with the Mozart Effect? While experiencing the healthful effects of this music you will also reap the added bonus of its sheer aesthetic enjoyment. All of it is so beautiful and uplifting. And once you learn when your mind needs stimulation or relaxation you can develop a variety of ways to use the music to your best advantage. So relax, dream, meditate and enjoy the healing powers of music.

Below are several attractive and beneficial CDs to help you get started.

- ‘Music for the Mozart Effect’ CD volume I is entitled, Heal the Mind
- ‘Music for the Mozart Effect’ CD volume II is entitled, Heal the Body
- There are a further three CDs now available in the ‘Music for the Mozart Effect’ series, from the classical music departments of all good record shops.

About the Author



Mary Mageau is an Australian spiritual teacher and author. Her meditation classes have been conducted at the Queensland University of the Third Age and for The Pine Rivers Community Education Programs. She regularly contributes articles to spiritual and metaphysical journals, web sites and leading magazines in Australia, the United States, Singapore and New Zealand. Her two books published by Boolarong Press include: **Insights – For an Awakening Humanity** and **A Little Book of Living Spiritually**. Grevillea Records has produced her audio CD entitled, **Journey Into Meditation**. Mary has also written several additional free e-books. Click on: http://www.thecominggoldenage.com/Preparing_For_Ascension.htm

Enquiries: km3highnote@bigpond.com

Our Chakra System

A Portal to Interdimensional Consciousness



Mary Mageau

Our Chakra System

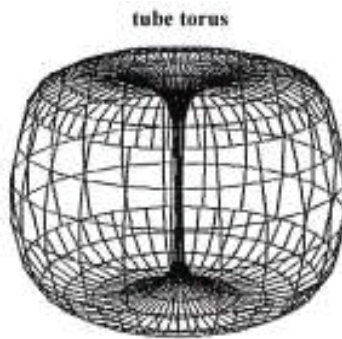
A Portal to Interdimensional Consciousness

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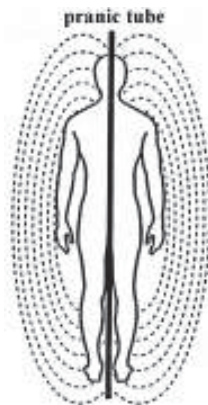
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Have you noticed that when meeting another person for the first time you may be instinctively drawn to them? This could be evidence that both of your auras are vibrating in sympathetic resonance. The old saying, 'We're on the same wave length,' holds more truth than we have believed. The same would be true when the presence of another makes you feel uneasy or uncomfortable. Perhaps the magnetic energies in your auras are repelling each other.

At the center of each bi-polar magnetic field is a magnetic core running from north to south. In the case of a simple bar magnet it is a magnetized piece of metal. In the case of the bio-magnetic human body it is a channel, only observable in subtle matter, called the pranic tube. Within this core the life force is carried to sustain each individual creation during its existence.



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The Individual Chakras

1. RED, (ovaries/testes) the root chakra links you to the physical world and serves as the foundation to build and evolve your personality. Just as the electrician grounds the junction box with a copper grounding wire, so too this chakra grounds us here on earth. When this chakra is balanced and functioning properly you will have more vitality, courage and self-confidence. It will help you to release old survival and scarcity issues as you tap into your treasure chest of abundance.

2. ORANGE, (adrenals) the pro-creative sacral or navel chakra is the center for sexual energy and creativity, balancing the free giving and receiving of feelings and emotions in all your relationships. When this chakra is in balance you are no longer plagued by self-doubt, addictions or sexual issues. Gradually the old self-limiting thought patterns of the sub-conscious mind are replaced with self-confidence and emotional stability.

3. YELLOW, (liver/spleen) the solar plexus chakra is where your honor, integrity and power originates. It is the essence of who you are, the seat of your physical/mental self. When this chakra begins to spin in harmony, knowledge turns to wisdom and clarity of thought. You regain self-control and become the master of your desires. The activation of your Solar Power Centre (solar plexus, heart and thymus) begins at this point.

4. GREEN, (thymus) the heart chakra is the center of the system, the gateway to the higher chakras which connect you to the soul self and spirit self. As you balance the energies of the heart, mind and emotions (the love and life force energy centres of the body) you will tap into the unconditional love force of the God Mind. Known also as the great transformer, this chakra generates the ability to love freely without fear or self consciousness.

5. BLUE, (thyroid) the throat chakra is where feelings and emotions are transformed into expressions. This chakra centre helps you find the balance between silence and speech and assists you to say what you honestly feel. When you begin to use the language of Love/Light and soul talk, you will always speak your highest truth and become expressive and creative in your speech and writing. You will become proficient in manifesting your vision for the future.

6. INDIGO, (pituitary) the 'Third Eye' between the eyebrows above the nose, connects you to your spiritual being and invites intuition and awareness into your daily life. This chakra opens the door to your inner senses. You will move through the whispers of intuition into a 'knowing' that you are being inspired and guided by spirit.

7. VIOLET, (pineal) the crown chakra connects you to your total being with the awareness that you, the universe and the Great Creator are all one. When the crown chakra is activated, the pathway opens to your spiritual self where the wisdom, gifts and treasures, stored within your Divine I AM Presence, will be available to you. You will live and radiate the Love/Light/Truth of Creation and will be showered with an ever-increasing flow of God Consciousness.

The Seven Seals of God Consciousness

As each chakra is studied in greater detail, several steps have been included to strengthen your personal intention to open each chakra more fully. These are designed to draw forth the highest benefit for your spiritual growth and will include the following:

1. Addressing and evaluating deep personal issues
2. Replacing negative core issue feelings and beliefs with empowering mind/heart expanding thoughts.
3. Writing your thoughts down for clarity by journaling. Putting pen to paper opens your channels to inner knowing. Set aside a notebook and pen, for your eyes alone, in which to enter your thoughts. The awareness that results from your effort at scripting your destiny will become a formidable agent for transformation.
4. Spending time in reflection and meditation

When you decide to actively take control of your life by assuming responsibility for each of your thoughts, words and actions you will begin the process of reclaiming your self-empowerment and mastery. We have all been given the talents, virtues and abilities to create a life of joy, peace, abundance and love. It is our Divine Birthright just waiting for us to claim.

A Simple Unified Chakra Meditation

First relax deeply, then connect with the heart chakra through your breath. Next anchor your life force or light into the center of the earth through a brief thought intention. Slowly focus on your breath and establish quiet, rhythmic breathing.

Become aware of your heart chakra and allow it to expand with each breath you take, until it is large enough to overlap the chakras in the throat and solar plexus. Then see these three chakras expanding as one with every rhythmical breath. Extend them to embrace the third eye and the sacral chakras. Gradually expand again to merge with your crown and root chakras and feel your aura swelling outwards. Continue expanding your breathing until you experience yourself as one huge chakra. Enjoy your breath and your new sense of an expanded self. Then say aloud or to yourself, 'Chakras, balance and spin.'

When your chakra system is unified and balanced through meditation, you will be able to access more and more of the life force (prana). You will sense its beneficial effects by enjoying better health and more positive life experiences. When your meditation is finished, close down the chakras to seal or protect your aura. Do this by visualizing or intending that each chakra closes like a flower.

Lesson 1

The First (Root) Chakra - First Ray Red Energy



'Hippeastrums'

1. RED, (ovaries/testes) the root chakra links you to the physical world and serves as the foundation to build and evolve your personality. Just as the electrician grounds the junction box with a copper grounding wire, so too this chakra grounds us here on earth. When this chakra is balanced and functioning properly you will have more vitality, courage and self-confidence. It will help you to release old survival and scarcity issues as you tap into your treasure chest of abundance.

Red energy can be used to create strength and truthfulness and a strong sense of self discipline. Through the energy of this chakra you can claim and manifest abundance while calling forth will power to speak your truth.

There are negative aspects of this chakra which include:

A lack of vitality and purpose

Sense of depression and helplessness

Lacking a sense of security by holding survival or scarcity issues

Not being grounded to Mother Earth

In opening this chakra you first begin to experience a desire to turn inward in order to seek out the origins of emotional responses and pain. There is a growing willingness to look at aspects of the ego-self, to examine your emotional beliefs and better understand how your emotions control and direct you.

Questions and Reflections for Your Journal

Before you incarnated in this lifetime, with the assistance of your guides and guardian angels you selected the lessons and life experiences you would focus on. You chose each person in your life to mirror to you what you had to learn.

1. What negative traits did your Father mirror to you for your learning?
2. What positive traits did your Father mirror to you?

3. What negative traits did your Mother mirror?
4. What positive traits did she present to you?
5. What negative traits have your mate/spouse/ partner mirrored?
6. What positive traits has this person mirrored?
7. Is there a theme or drama in your life playing out over and over again – something that appears through different situations, old fears or negative thoughts?
8. What makes you angry?
9. Have there been power struggles in your relationships?
10. Have there been people in your life who tried to control you and/or take away your power?
11. Have you experienced a win – win situation whereby you presented your viewpoint while allowing the other person to express their own? Write these down. Did the experience give you a good feeling?
12. Are there any beliefs or thoughts that are keeping you from becoming your best and living up to your greatest potential?

In conclusion write a statement or two in which you will use red energy to make a positive change in your life.

Lesson 2

The Second (Sacral) Chakra - Fifth Ray

Orange Energy



'Gazania'

2. ORANGE, (adrenals) the pro-creative sacral or navel chakra is the center for sexual energy and creativity, balancing the free giving and receiving of feelings and emotions in all your relationships. When this chakra is in balance you are no longer plagued by self-doubt, addictions or sexual issues. Gradually the old self-limiting thought patterns of the sub-conscious mind are replaced with self-confidence and emotional stability.

Use orange energy, (tinged with pink love energy) to overcome your negative ego. Visualize this energy to gain self-confidence, to heal and revitalize yourself and to align yourself to your highest good and purpose, to balance your giving and receiving nature.

On the negative side, the energy from this chakra centre can create self-doubt, envy, addictions, ego desire body and sexual issues. It could also influence agendas of meddling, judgement, criticism and the control/manipulation of others and events.

The ego has been in control of our emotional and mental bodies since the fall of consciousness into our third-dimensional experience. Ego has never been designed to function as our director, but rather to work under the guidance of the soul. When the ego is in command, we look outside of ourselves for someone or some event to validate us. When the soul-self is directing us, we cease caring what others think about us as we monitor our actions and feelings through inner awareness, coming to us from Spirit.

Questions and Reflections for Your Journal

1. How strong are the soul fragments you have created that feed on guilt regarding others?
2. On guilt regarding your past actions?
3. On guilt regarding your performance (or having to be perfect?)

4. Do you frequently judge and criticize yourself?
5. Do you judge others?
6. How do you feel about your body?
7. How do you feel about the opposite sex?
8. How do you feel about sex?
9. Do you have sexual issues that need to be resolved or healed?
10. What are your addictions?
11. Have you acknowledged and begun the process of embracing your addictions so these can be healed and transmuted into a more positive form?
12. Have you cultivated any over indulgent traits?
13. Have you acknowledged and embraced your over indulgent traits so these can be healed and transmuted into a more positive form?
14. Are you able to give and receive freely?

Now is the time to let go and transmute all the old negative patterns that have kept you stuck in a spiral of pain, fear, feelings of unworthiness or lack. It may be easier than you think with the help of your angelic guardians and your Divine Self. You only need to ask!

In conclusion write a statement or two in which you will use orange energy to make a positive change in your life.

Lesson 3

The Third (Solar Plexus) Chakra - Third Ray Yellow Energy



'Carrington rose'

3. YELLOW, (liver/spleen) the solar plexus chakra is where your honor, integrity and power originates. It is the essence of who you are, the seat of your physical/mental self. When this chakra begins to spin in harmony, knowledge turns to wisdom and clarity of thought. You regain self-control and become the master of your desires. The activation of your Solar Power Centre (solar plexus, heart and thymus) begins at this point.

There are many positive attributes that flow from this energy centre. They include: reclaiming yellow energy to take back your personal power while attaining self-control of your emotional-desire body. One can become more tolerant and patient of others while treating others tactfully and with respect.

Negative side effects of the third chakra can include: a lack of self control and holding fear based emotions while allowing psychic energy intrusions from others. One can also show intolerance of others and fail to claim and validate your own truth by blindly following others.

The goal is to align your ego-will with the will of your higher self as well as turning within to discover your sense of self-worth and validation, instead of finding this in an outside source. Using yellow energy can assist you to become emotionally detached from outward events, while allowing Spirit to guide you toward the highest good of yourself and all others. You will slowly begin to understand there is a higher purpose behind everything that happens, as you learn that you are not judged but only allowed to find balance within your choices. Unity consciousness (not me but we) is sought and integrated.

Questions and Reflections for Your Journal

1. Are you becoming more aware when you are being bombarded by emotional energy being dumped into your auric field by another?
2. Are you learning to set firm boundaries and conditions in a respectful and compassionate way?
3. Can you handle power situations by not reacting in an ego-centric way?
4. Do you examine your closest relationships to determine who is siphoning off your emotional energy? Name several.
5. Are you dependent on the energy of another?
6. Do you set guidelines for your children appropriate for their ages?
7. Do you teach by example rather than by setting rules to be blindly followed?
8. Do you treat your children the same way your parents treated you by saying the same things and using the same methods? Name several instances. How did each of these make you feel?
9. Am I ready to end relationships with people that I have 'outgrown' or try to move them to a higher level?
10. Can I love and bless others while allowing them to follow their own path, as I choose to follow mine
11. Have you reacted to the emotional needs of others rather than by fulfilling your own needs in an assertive, yet loving way?
12. Can you calmly state your truth when challenged by someone?

In conclusion write a statement or two in which you will use yellow energy to make a positive change in your life.

Lesson 4

The Fourth (Heart) Chakra - Fourth Ray Green Energy



'Dracaena, Happy Plant'

4. GREEN, (thymus) the heart chakra is the center of the system, the gateway to the higher chakras which connect you to the soul self and spirit self. As you balance the energies of the heart, mind and emotions (the love and life force energy centres of the body) you will tap into the unconditional love force of the God Mind. Known also as the great transformer, this chakra generates the ability to love freely without fear or self consciousness.

Green energy allows the heart centre to open and be receptive to the life force from our *Higher Self and 'I AM' presence. This feeds the three-fold flame of divine will, wisdom and love. This energy heals impacted energy in the heart which then brings balance, peace and harmonious feelings into our awareness. It also allows us to draw more love from our higher source and radiate this out to others. It helps us to accept the truth that we are a divine spark of the Creator and are worthy of love.

Feeling unloved, carrying a sense of unworthiness and not being able to forgive yourself or others, are some of the negative feelings that emanate from this chakra. It can also harbour selfishness and guilt together with envy and jealousy.

Through the help of the higher mental self, you begin to examine old beliefs, superstitions or dogmas that are limiting, inflexible or controlling. As you evaluate what you previously accepted as truth, you become willing to study new expanded and self-empowering concepts. You speak your truth and live in your integrity while allowing others to do the same.

Questions and Reflections for Your Journal

1. Are you growing more aware of the heart centered emotions you feel?

2. Can you truthfully say that you are beginning to listen to your 'angel heart' which radiates love and acceptance to you and those around you?
3. Do you prevent others from learning their lessons when encountering their difficulties by giving too much kindness – by doing it for them?
4. Can you allow others to return kindness to you by accepting both giving and receiving in a gracious and balanced way?
5. Have you experienced feelings of unworthiness or of not being loved?
6. Have you tried following the patterns of these feelings back to a source point?
7. What did you discover?
8. Are there people in your life you need to forgive? Name them.
9. Are there things or events that occasionally bother you and that you feel you should be forgiven for? List these.

The heart chakra is the doorway to the higher states of consciousness. Energy from the Earth and the material plane flows up to the heart, while energy from your Higher/Divine Self flows down through the crown chakra to merge in the heart and solar plexus. This creates the solar heart or our Solar Power Centre and it is from here that we radiate love outward to others and the Earth.

In conclusion write a statement or two in which you will use green energy to make a positive change in your life.

** The terms Higher Self and I AM Presence are more fully explained on pp 20 – 24.*

Lesson 5

The Fifth (Throat) Chakra - Second Ray

Blue Energy



'Blue Cape, Plumbago'

5. BLUE, (thyroid) the throat chakra is where feelings and emotions are transformed into expressions. This chakra centre helps you find the balance between silence and speech and assists you to say what you honestly feel. When you begin to use the language of Love/Light and soul talk, you will always speak your highest truth and become expressive and creative in your speech, and writing. You will become proficient in manifesting your vision for the future.

Among the positive attributes of this chakra are: the use of blue energy to speak your truth with discernment, discretion and compassion. Empowered creative language is a frequency which allows us to tap into the universal energy of creation, as thoughts- words- emotions and actions are all forms of energy. 'I AM' are the most empowering words you will ever speak

Negative aspects can arise from the fact that the throat chakra has been constricted by energy cords from past lives so that it is difficult to communicate or speak our truth. We experience a lack of self-expression or creative thought when using the spoken word. By indulging in negative language of low vibrational frequencies, we create discord in our auric/energy fields.

You begin to understand and use the Universal Laws of Manifestation, as you meticulously and in detail, formulate how you envision your future to be, then relinquish control of the outcome to your Higher Self. You cease trying to change or control other's lives and focus on their positive traits, as you recognize the Divine Spark in each person.

Your new Solar Power Centre (incorporating the throat, thymus and heart) comes online and the ability to speak powerfully, truthfully and eloquently is one of the first steps toward self mastery. Affirmations, visualizations and changing the language we use is the fastest way to de-program and re-program our subconscious mind. Words of empowerment such as: I am, I love, I will, I create, etc. will replace negative thoughts with brief and concise affirmations. As an example:

- I am loving, wise and productive
- I will manifest a healthy, beautiful and vibrant body
- I can trust others, for when I project trust I draw trustworthy people to myself
- I enjoy nature's abundant beauty

By saying, 'cancel/clear' or 'in the past' - this practice also allows the subconscious mind to neutralize negative thought forms or expressions.

Questions and Reflections for Your Journal

1. Do you speak softly, in a quiet tone?
2. Have there been occasions in the past when you were told to 'shut up' or 'keep still?' Write one down. How did this make you feel?
3. Do you use negative language to express yourself or 'fill in the blanks.' Listen to how often you or others say, 'you know,' or 'umm.' This is a habit. Become aware of it and make a concerted effort to break this habit.
4. Do believe you can communicate with angels, your higher self or with people who have died?
5. Have you ever had these experiences?
6. Have you ever had inspired, unusual thoughts come into your mind?
7. Do you pray?
8. Do you meditate?
9. Have you been judgemental or critical of others?
10. In what situations?
11. How could you have handled these situations for a better outcome?
12. Do you use profanity or other low vibrational words or exclamations?
13. If so, what do intend to do about this?
14. Are you learning that there are times when it is better to be silent and not to express an opinion?

In conclusion write a statement or two in which you will use blue energy to make a positive change in your life.

Lesson 6

The Sixth (Third Eye) Chakra - Sixth Ray

Indigo Energy



'Agapanthus'

5. **INDIGO**, (pituitary) the 'Third Eye' between the eyebrows above the nose, connects you to your spiritual being and invites intuition and awareness into your daily life. This chakra opens the door to your inner senses. You will move through the whispers of intuition into a 'knowing' that you are being inspired and guided by spirit.

When you open to the positive benefits of the indigo chakra centre, you will live in greater peace and tranquility. Your emotional nature integrates with Spirit. Contact is achieved with the Higher Self and the I AM Presence. You also begin to understand that you are an angelic or spiritual being, having a human experience here on this earth.

The negative aspects of the sixth chakra may include: headaches, bad dreams, feelings of fear and being closed down to intuition and inspirational thoughts.

When we are ready to clear all the static and open the third eye, we cross the threshold to clairvoyance or inner sight and to clairaudient inner hearing. Our pituitary gland is being reactivated as it slowly unfolds into a beautiful lotus blossom. This allows us to access the light packets, or information and encoded wisdom, stored within our brain structure.

Questions and Reflections for Your Journal

1. Have you experienced any bad dreams or good dreams that you remember?
2. Did you attempt to learn the meaning of them or what your subconscious/superconscious mind was trying to convey to you? Write down some insights.

3. Were there times when you felt more connected to your higher self or the 'small, clear' inner voice?
4. What were the circumstances?
5. Were there times when you felt cut-off from your inner guidance?
6. What were the circumstances and what did you do about the situation?
7. Are you receiving more inspired thoughts? Is your insight via intuition growing stronger?
8. Are you able to maintain a 'light meditative' state, functioning fully in the physical world, while being a neutral observer of the process?
9. Are you beginning to feel the loving presence of your guides, teachers and angelic helpers, knowing that they are always near to guide and protect you?
10. Are you ready to accept the truth that your thoughts, words and actions create your picture of reality and that all you have to do to change your world is to shift your perception and thought patterns to a higher frequency?
11. Have you felt more connected to your 'soul family' and those with compatible vibrations? Give an example.
12. Are you better able to see the good in those around you, while allowing them to follow their own path, but not allowing them to deter you from following yours? Give an example.

In conclusion write a statement or two in which you will use indigo energy to make a positive change in your life.

Lesson 7

The Seventh (Crown) Chakra - Seventh Ray Violet Energy



'Australian field lily'

7. VIOLET, (pineal) the crown chakra connects you to your total being with the awareness that you, the universe and the Great Creator are all one. When the crown chakra is activated, the pathway opens to your spiritual self where the wisdom, gifts and treasures, stored within your Divine I AM Presence, will be available to you. You will live and radiate the Love/Light/Truth of Creation and will be showered with an ever-increasing flow of God Consciousness.

Violet energy will assist you to merge your personality ego with your I AM Presence. Gifts of enlightenment, wisdom and inspiration will support you as you build a bridge between the 3rd, 4th and 5th dimensions, so as to integrate and anchor expanded states of consciousness. You will begin to transmute and transform lower vibrational energy back into its highest form, thus becoming a co-creator of love/light.

The negative aspects of violet energy result in a sense of disconnection from your higher self and God. One can become confused, depressed and lacking in inspiration thus insecurity and dissatisfaction will follow.

In violet energy you begin to move quickly along the ascension path, as your ego has now merged with your Higher Self. When the pathway has been cleared to your I AM Presence, you will receive light and wisdom directly from Source. You will radiate the love/light of the Creator through your heart centre as you cease 'becoming' and move into the state of 'being.'

Questions and Reflections for Your Journal

1. Who has come into my life today (or recently) and what lesson/s did they present to me for my higher learning?
2. Write down any coincidences or miracles that happened to you today or very recently?

3. Write down any significant dreams, insights or meditative experiences?
4. Have you experienced a greater connection to your higher self and to God?
5. have you practiced any meditation techniques?
6. What were they and how did they make you feel?
7. Have you practiced any sacred breathing techniques?
8. What were they and how did they make you feel?
9. Have any new insights come to you that you were not sure about?
10. Are you willing to place them aside until Spirit validates them for you (if they are not your truth?)
11. In which areas of your body do you resonate with your truth?
12. In which areas of your body do you feel something that may not be your truth?
13. Do you practice living in the now moment, while not getting caught up in past regrets or in future fears?

In conclusion write a statement or two in which you will use violet energy to make a positive change in your life.

The Higher Self and the I AM Presence

As these two designations (the Higher Self and the I AM Presence) appear throughout this e-book, it seems appropriate to take a few moments to clarify them further.

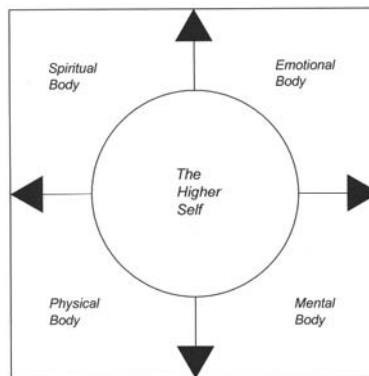
In reality we are so much more than just a physical body. We are in fact a combination of four different bodies. One is physical and three are energetic. The latter three are identified as the mental, emotional and spiritual bodies. All these bodies are four sheaths composed of four distinct vibrations of matter that surround each life stream and provide the vehicles for the personal entity's journey through time and space. The mental, emotional and spiritual bodies are located only in subtle matter – that is matter that has a vibratory frequency that lies beyond our physical sensory perceptions. They are composed of fields of energy moving around and through our physical bodies. The sum of these various energetic layers is also known collectively as our aura.

Our mental body is the energy field in which we store all of our core beliefs about ourselves, about others and the universe. It assists us to process information, solve problems and generate higher abstract thought. This is where mundane thoughts, analytical reason, logic and everyday memories are produced. Whereas positive feelings like love tend to make ourselves accept and connect with other things and people, the mind always keeps us separate. This happens because it compares and contrasts the current situation with memories from previous experiences, trying to find a pattern or label with which to classify the situation. This means that the thoughts of our lower mind lie always in the past and always create separation. When we clear our negative thoughts and limiting understandings we shift our external perceptions, allowing for greater clarity and love to infuse our being. And when the mental body is fully cleared, we can link to our heart centre (or chakra) and begin to follow our Higher Self rather than our ego.

Our emotional body is the centre of our feelings and emotions - love and hate, attraction and repulsion. With the mind it gives us desire and imagination. It is the location for sensual enjoyment and aesthetic appreciation. When we sleep we interpret astral perceptions received by our astral senses as dreams. The emotional body holds all the memories and experiences we have ever encountered. We often refer to its sum total as our 'emotional baggage.' In Jungian typology the emotional body corresponds to our feeling faculty. In popular speech the emotional body is referred to as the 'heart' and the mental body as the 'head.' These labels correspond to the location of the different energy centres predominant in each of these two bodies.

Often our three non-physical (or etheric bodies) are described by clairvoyants as being of a blueish or violet colour, consisting of a matrix or network of lines of energetic force. The emotional body is known to be composed of ever-changing swirls of colour. Because of the vibratory nature of light, from which all creation is expressed, certain colours and shapes represent the predominant emotional characteristics of each particular person. An angry or aggressive person will have a great deal of dirty red in his or her aura, an intellectual person will project a large quantity of yellow, a spiritual person blue or violet, and so on.

Our spiritual body is our soul link to the universe. When this body is purified from limiting beliefs and perceptions we can more fully connect to the Divine Will and to unity consciousness. This body organizes and vitalizes the physical body and acts as a bridge between the physical, mental and emotional energies, by way of the chakra centres and the median connections. This is the body that acupuncture, healing, homoeopathy, yoga and meditation directly acts upon. Often identified as our 'body double or etheric double' the spiritual body holds the blueprint for our ascended or glorified body – the one we will inhabit when we have evolved into full consciousness or enlightenment.



The Higher Self

The term 'Higher Self' is used and understood by many different schools of spiritual teaching. The lower self, or ego personality, is not our true self, because the ego is trapped by a plethora of its own desires, wants, needs, likes and dislikes. As soon as an ego based person achieves its desire or acquires an object, a new one springs forth in a never ending sequence. Ultimately however the ego personality must be

understood to be the illusion that it actually is. Then by engaging in spiritual practices such as meditation, study and prayer, a person is enabled to transcend his/her ego personality and begin to realize their Higher Self. Through this process one can truly discover his/her soul and begin their approach to the Divine.

When your personality (the unification of your spiritual, emotional and mental bodies) has fully developed, integrated and evolved, it then becomes your Higher Self - the perfect instrument through which your soul can fulfil its goals and express itself on the earth plane. As your Higher Self, you then carry out the purposes of your soul instead of following the desires of your ego personality. Your Higher Self is the intimate and integral aspect of yourself that remains aware of and interacts positively with the whole of your being. Your Higher Self is the most perfect form of 'you' that exists in the universe and it actively guides you on your journey through life. This will manifest itself in your life in many subtle ways: as the still, small voice within (conscience), or it may communicate directly as vivid images or pictures, through flashes of insight and feelings and as intuition or knowingness.

Our lower personality self is not always aware of our Higher Self if our lives are cluttered with busyness, actions or attitudes that cut us off from our Higher Self. Our Higher Self always signals to us when we are out of alignment with it through pain, tension and disease. People always know and feel deep down inside if they are not aligned with the laws of life or are not living out their true purpose. When the personality self uses its will against the Higher Self, signs of conflict begin to appear in the conscious mind. These manifest as feelings of anxiety, stress, warning dreams, discontent and uneasiness. If ignored these feelings accumulate and manifest as illnesses in the body, mind, emotions and relationships. This leads to conflict between the lower and higher selves that could ultimately result in a split or cleavage within the psyche. Contact with our Higher Self is demonstrated by:

- A growing sense of responsibility and purpose for living
- A willingness to accept responsibility for all of one's thoughts, word and actions
- A desire to openly practice forgiveness
- Making choices that lead to a growth in wisdom, inner peace and gratitude
- Practicing spiritual will and genuine service
- Reflecting joy, harmony and unconditional love

The Source of the Monad - I AM Presence

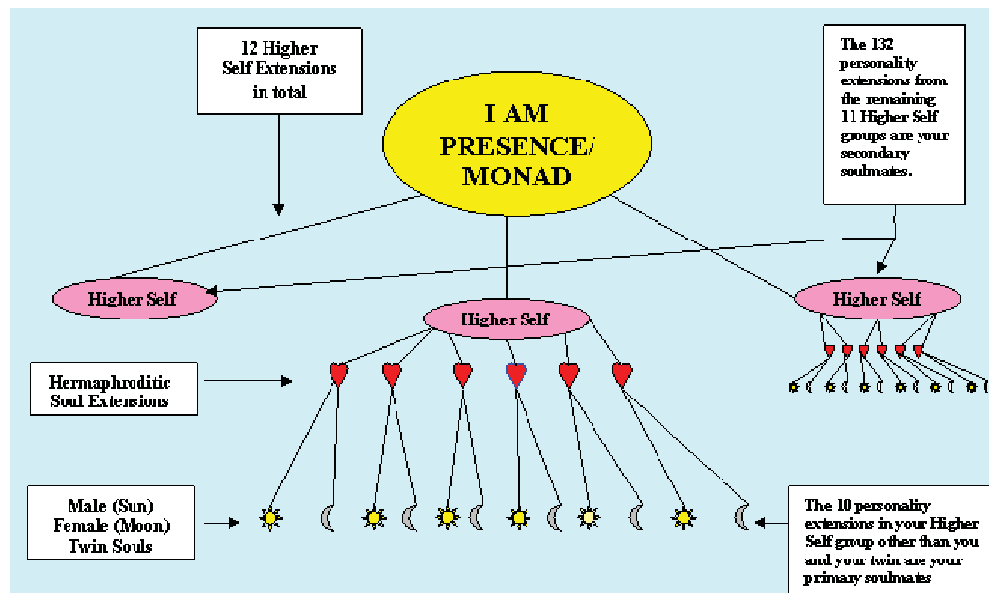


Diagram courtesy of Jade Marcus Kenny

<http://www.angelfire.com/ct3/ascension>

Used with permission

In the beginning the Great Creator wished to experience ‘all and everything’ and thus gave birth to an infinite number of individual sparks of Itself, called monads. It is the mighty monad that is also known by us as the I AM presence. This aspect of creation expressed our initial core intelligence and our first individual identity. But in order to experience further existence in denser realities each monad then created twelve souls, and each soul then created twelve soul extensions or soul personalities. Thus each I AM presence or Divine Spark, contains a total of 144 individual personalities.

Among the twelve soul extensions, known as soul personalities there are six pairs, with each pair sharing an identical and unique frequency intonation. These pairs also differentiated in a final and very painful separation in order to experience the greatest density in the lower physical dimensions. One member of these pairs holds the masculine or yang attributes of the Creator and the other, the feminine or yin qualities. Together they comprise a twin soul or twin flame unit. And so it is that you and your twin flame together are one of these pairs in your primary soul group of ten others. And since each I AM presence or monad also includes 144 individuals in total, the other 132 in your soul group are known as your monadic group, or secondary soul mates. Thus it is that there are many other aspects of yourself existing in physical bodies on many other planets of differing vibrations. Still others may be discarnate at this time working with and guiding us from the higher realms. We are all deeply and lovingly connected and after our veils are lifted we will openly communicate telepathically with one another.

The late Dr Joshua David Stone, <http://www.iamuniversity.org> tells us that Master Djwhal Khul, (as channeled by Alice Bailey) states that there are presently sixty thousand million monads working through our planetary system at this time. So if you multiply this number times 144, you will arrive at the total number of persons working through this school. And at the end of one Cosmic Day, known as the 'out-breath of Brahma,' all of the lowest density of creation is consumed and called back again into the Great Creator's being. Then the 'in-breath of Brahma' follows, resting in a Cosmic Night before the impetus of the creation of another Cosmic Day begins once again. We are now at the beginning of the in-breath or the mid-point of this cosmic cycle. Its exact still point or period of no-time will arrive on the 21st December, 2012.

At that point in space/time many of us who are prepared and ready, will make our ascension and begin the long journey of moving upward through the hierarchies, to return to the Great Creator. Our joyful reunion with our twin soul begins this process. And as we reunite again with the 10 members of our primary soul group and then the 132 members of our monadic group, we will all be carried upward through the higher dimensions until all are at one with the great Source of everything.

The Soul Star Chakra

Diamond Crystalline White Energy



The soul star chakra or eighth chakra lies outside the body, about 8 – 12 inches above the crown of the head. It vibrates with high crystalline diamond white energy. Known also as the rainbow bridge, it integrates and links all the colours of the chakras with the mighty I AM Presence. Its attributes lead us to attain unity consciousness, to transmute all mis-qualified energies and to move beyond the law of karma into a state of Divine Grace.

A Soul Star Meditation

Sit in a chair with your spine straight and your feet on the floor. Place your hands palms down on your thighs to enclose your energy field. After you feel relaxed and comfortable direct your focus to a place about a hand's breadth above the centre top of your head. This space is always calm and radiant. Envisage a point of crystal white light within this space. Whether you visualize it or not doesn't matter. Just know that it is there. Next focus on the point of light which slowly expands into a small star.

Direct the star to open releasing a downpour of cleansing, purifying life energy - like crystal clear spring water. Let this energy flow down through your entire body. Envisage the soles of your feet opening, releasing this energy into the Earth beneath your feet. Wash your entire body with this energy.

Now think of the soles of your feet closing so that the energy begins to backfill, up through the areas you have cleared out. Experience it permeating every part of your body then let it overflow out through the top of your head. Sense it completely surrounding your body and filling your aura with crystal clear white light. Take a few quiet moments to assimilate the radiant essence of this healing, revivifying light.

Whenever you think of the star and its down pouring of white light it continues on for about 30 minutes. Use this meditation during the day if you need a stress break, when you take a shower or before you go to sleep at night.

Sacred Breathing Techniques

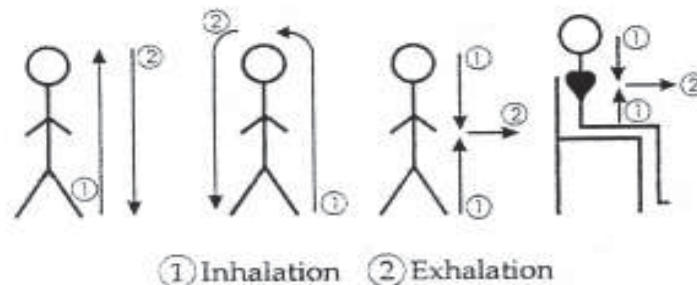
As was noted earlier, prana is but one name used to describe the life force that interpenetrates all existence, everywhere. To more fully access the life force, prana – breathing, a powerful form of energetic breath work will be widely practiced by most persons during the coming new age.

While either sitting or standing begin to relax fully. Take several quiet breaths while slowly closing your eyes and then imagine or visualize your pranic tube. It begins above your crown chakra in the higher dimensions, flows down through your body along the spine, then grounds itself into the planet beneath your feet. Touch the tip of your thumb and second finger together and make a circle. Your pranic tube is approximately the size of this space.

As you breathe in, visualize the celestial pranic energy coming down into your tube and through your body into the earth. Hold it briefly then exhale. On the next inbreath draw earthly prana up from the planet through your body and exhale this out through the tube at your crown. Practice this several times until you clearly sense the flow of pranic energy or life force.

Next, on the inbreath draw prana simultaneously both up and down your pranic tube, holding the prana in your heart, then exhale it gently. Finally draw prana into your body, holding it in your heart chakra then sensing it move throughout the body completely as you exhale. The life force will truly flow into your entire body, energizing and revivifying you. This will be achieved through the law of attention as, ‘Energy always follows a focused thought intention.’

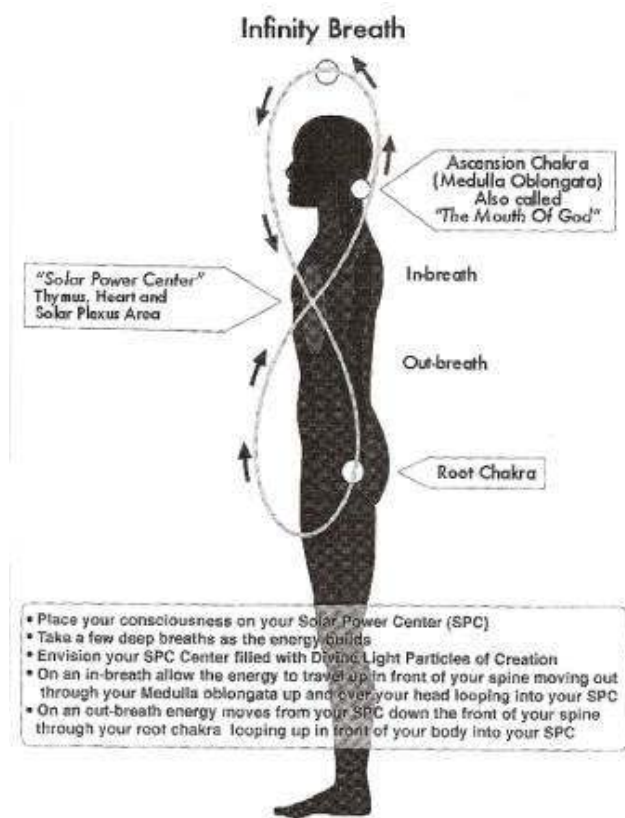
If you experience a sudden stress or a deeply disturbing event withdraw, focus yourself and enjoy a short period of prana breathing. A few deep quiet breaths will totally rebalance and restabilize you.

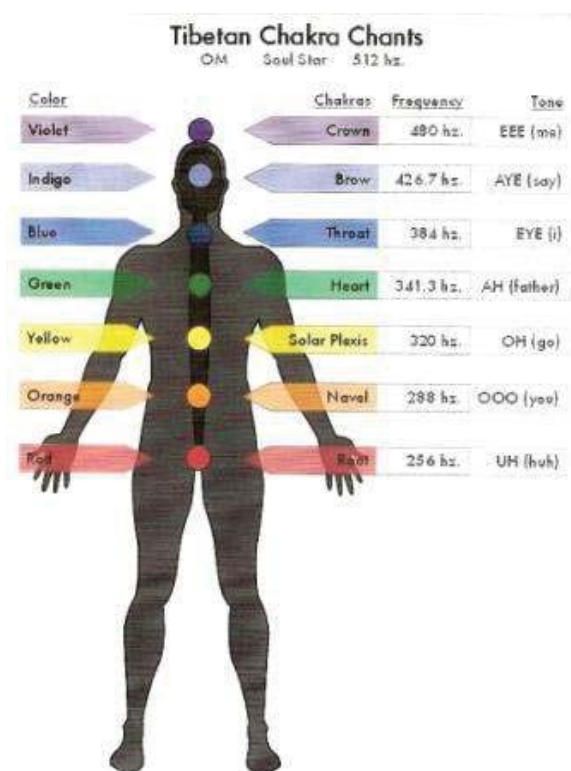


The Infinity Breath Meditation

The infinity breath meditation allows us to stay in our sacred hearts while our radiance grows into greater concentric circles of light, expanding our spiritual work and influence. Practice this form of sacred breathing as follows.

- Visualize your inbreath as it begins within the sacred heart centre, sweeping up and over the back of your head to reenter the body at the same place in front of the body.
- The outbreath will continue down the pranic tube in front of the spinal column then exits through the root chakra. The breath continues its path in front of the body and reenters once more at the sacred heart centre.





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The floral photographs illustrating each chakra are by Mary Mageau. For nearly two decades she has worked as a spiritual teacher and writer and can be contacted at: km3highnote@bigpond.com
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Preparing For Ascension



An Interactive Study Course

Mary Mageau

Preparing For Ascension

By Mary Mageau

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If you find information here that doesn't ring true to you, feel free to disregard it. Whatever crosses your path should be measured in terms of how much you are drawn to it, because intuitively you will know and feel if it is meant for you. If your guidance or the promptings of your Higher Self tells you that a particular chapter is not of benefit, simply move on. But also remember that an article in this e-Book that does not resonate with you could well be an eye-opener for someone else.

Preparing For Ascension (A Study Course)

Part 1, Have You Chosen Ascension?

Without a doubt we are living in turbulent times. People no longer believe that our major institutions: banks, churches, governments and multi-national industries always have our best interests at heart. Many of these are crumbling from within as secrecy, self-service, corruption and greed comes into public awareness. Signs abound all around us of major changes within our planetary societies. Society is slowly discovering that making money and amassing material possessions doesn't offer any form of deep satisfaction. People sense that the elected leaders of our governments do not always reflect our genuine concerns. For far too long the churches have divided us from one another while our patriarchal religions have failed to acknowledge the special talents and gifts of women and minorities. Nearly everyone is re-evaluating their careers, relationships and life styles and making major changes in these areas. Time seems to accelerate ever faster, as our planet exhibits erratic weather patterns and temperature changes, major volcanic activity, fires and global warming. What is causing this chaos that compels us to re-assess our lives and to strike out in new directions as never before?

We are in the throes of an immense shift as Planet Earth and all life forms upon her, (plants, animals and humans) are making their Ascension - the transition into a higher density or dimension, together with its accompanying state of expanded consciousness. Embrace these changes and go with the flow, as a wonderful world awaits those of us who choose to make this journey. In our near future we will usher in a golden age of peace. Together we will create a world of greater abundance for all in a more loving, less competitive and less materialistic society. Once again we will resume our caretaker stewardship of Planet Earth. This glorious new age will occur for our planet and for all of her inhabitants who have consciously chosen to participate and who have prepared themselves for the shift.

We are all responding to the Divine Plan orchestrated by the Creator of All That Is, for the earth and all upon her to change from a third dimensional life environment, through the fourth dimension and into a fifth dimensional one. But in order to evolve, all current life forms must change physically, mentally, emotionally and spiritually. We must readjust our thought processes, letting go of old limiting belief systems while embracing a new reality which requires us to take back our personal power, (a fearless state, which assumes full responsibility for the results of each of our thoughts, words and actions). All our present jobs, relationships, possessions, etc. must be relinquished if these do not support a new non-competitive and lovingly co-operative mode of being. In addition we must release deeply held and painful old emotional issues and baggage if we wish to support a higher state of consciousness.

This journey into the higher dimensions is known as the Ascension, (the rapture, or by whatever name you choose to call it). While the process affects our spiritual, emotional and mental states, our bodies are also readjusting to higher vibrations that accompany the expansion of our consciousness. During our sleep times we are slowly changing from a carbon-based body with two strands of DNA into a crystalline-organic structure accessing many more strands. And not only are we humans making

this biological change, all other life forms (plants, animals and the Earth herself) are changing as is our entire Milky Way Galaxy.

The pressures exerted on the earth by human activity and the Photon Belt has caused weather anomalies: climate change, global warming, polar melting and a reduction in earth's magnetic field intensity. Planet Earth is reacting and the changes to her 'heart-beat,' (the Schumann Resonance Cavity Level), are being carefully studied by government bodies, universities and scientific organizations, particularly in the United States where NASA is involved. Mal McClure, editor of the magazine *Being Now*, explains this further. "There is a multi-layered complex of charged particles encircling the Earth known as the ionosphere, which reflects low frequency radio signals. The conductivity of the ionosphere is constantly changing in response to the effects of the sun and its various outputs of flares, sunspots, and waves of many frequencies. At these low frequencies, the Earth itself has greater conductivity, and thus a situation exists where there are two concentric spherical conductive surfaces, the earth and the ionosphere, forming a closed volume or cavity known as the Schumann Resonance Cavity. A significant part of this research delves into the 'heart-beat' of Earth which is known to have been vibrating at a constant 7.83 Hertz (cycles per second) for many thousands of years. However, this has been rising since 1980 and, although it regularly varies in frequency, is now hovering around 12 - 13 Hz. This fact contributes markedly to the perception of a 24 hour day being somewhere nearer 16 hours."

Accompanying these changes to our DNA structure is a fact, now well documented by our scientists, which is not being disclosed at this time to the general public. While Earth's pulse rate is rising, her magnetic field strength is declining. Because our solar system is now passing through the Photon Belt, Earth's rotation is slowing. When our Earth finally stops its rotation and the Schumann Cavity Resonance level reaches a steady 13 Hz or cycles per second, we will arrive at a zero point magnetic field. The Earth's rotation on her axis will come to a halt and will begin rotating again in the opposite direction. This will produce a reversal in magnetic fields, together with a consciousness shift that will lift all life forms into a higher dimension. Not everyone however is experiencing these changes concurrently and many people inhabiting Earth are still in the early stages of even sensing these changes. In order to move comfortably through these accelerations we must all lift our consciousness to embrace higher levels of truth, spirituality, thought and action, in order to embody more strands of DNA.

Ascension is a word that signifies one's evolution into higher states of being and consciousness, during the unique window of opportunity offered at this time. Yet there are also many persons who have freely chosen not to make the ascension journey now. Some wish to experience more learning at a third dimensional level and are not yet ready to evolve. All those who choose to remain at a third dimensional consciousness level will be leaving the earth plane, via the normal death process, before the Earth makes her Ascension. There is no judgement made regarding this choice as the Creator of All That Is, loves, respects and honours the free will of all. Eventually these souls will accept the challenge at some future time and we will lovingly greet them when they arrive.

Ascension is not for the chosen few. It is offered to everyone regardless of colour, class or creed. The only requirements for Ascension are: a strong intention to make your ascension, the manifestation of day to day living in unconditional love, some form of service to humanity and an acknowledgement of God or our Great Creator, by whatever name or means one wishes to use. Since Ascension is a graduation, this twenty-first century civilization functions as our final exam and a filter. Our present time exists to sort out those people who are ready for Ascension and those who are not. People not ready or able to pass this final exam are those who are too distracted by the money, things, dramas and games of the modern world to listen to the Ascension summons from within. To hear about the Ascension, or pick up a book on spirituality, to begin to pray or practise meditation, indicates that an individual is passing through the filter.

Now is the time for an end to the false and crushing dramas of power and control over others and the constant self-seeking of inflated egos. There is no middle ground, for either one chooses to commit totally to the light and its corresponding action or one continues to cling to money, material comforts, false truths and the selfish abuse of Earth's precious resources. The world is not ending, as some prophets of doom and gloom would have us believe. Instead a mighty light and a glorious new age is emerging as has never before been seen on Planet Earth. The time grows short, so be about your preparations and live in joy as the great awakening of humanity is here.

Preparing for Ascension, (A Study Course)

Part 2, The Great Cycles of Time

Throughout our entire earthly history, several past civilizations - among them the Mayan, Egyptian and Hindu priests and seers left records indicating the different celestial cycles that will converge and renew themselves on the 21st December solstice, 2012. Prophecies have also pointed to a period of chaos and confusion in the transition leading up to the confluence of cycles in 2012. This situation is understandable as the old cycles are now drawing to a close and many agendas of the 'Old Reality' are rushing toward their resolution. Truths held in secret and former ways of wielding power are either moving into open disclosure or are bubbling up to the surface – demanding our attention for acknowledgement, resolution and change. Everything around us seems to be heightening and escalating.

The first cycles of time were plotted by the ancient Maya through their grand 5,125 year Mayan calendar cycle. This mighty wheel of time consisted of five interwoven cycles, moving from the macro downward to the micro. Its first cycle breaks the 5,125 years into 13 parts. Within each of these smaller 13 parts another 20 part division occurs to produce each of the Mayan 'years.' A Mayan year consists of 18 months of 20 days each. On 21 December, 2012 all five of these cycles reset to zero for the first time in 5,125 of the calendar years, leading to the new Mayan date of 0.0.0.0. The Maya understood and tracked even more cycles than these five – they produced seventeen different calendar cycles in all, some spanning more than 10 million years. They have always guarded their special distinction which has identified them throughout history as, 'The Great Keepers of Time.'

The early Egyptians also measured a cycle known as the solar precession through their records and calculations left within the largest of the Giza pyramids. In each of our earthly years, 365 $\frac{1}{4}$ days are required for our planet to complete one entire orbit or revolution around our solar sun. In doing so the earth passes through the 12 houses or signs of the zodiac, depending on which particular constellation is visible in the heavens at that time. In a galactic year of approximately 25,920 years, our solar system, nestled in a spiral arm of the Milky Way Galaxy, makes one complete revolution around our magnificent central sun, residing at our galactic centre. And as our precession cycle (which was also identified by Plato) makes one galactic orbital journey, our solar system also passes through 12 astrological ages. We are currently exiting from the 2,160 year Age of Pisces and entering into the Age of Aquarius. Of interest, the 21 December 2012 also marks the exact transition into the 2,160 year Age of Aquarius.

The Hindu religious priesthood plotted vast cosmic cycles known as the out-breath and in-breath of Brahma, (God). Recorded in the Dharma Shastras, a cosmic cycle was viewed as one of the infinitely recurring periods of the universe, which included its creation, evolution and dissolution. These vast cycles were measured in periods of progressive ages called yugas. The names ascribed to the four divisions within an out-breath and in-breath are known as: Satya, Treta, Dvapara and Kali. Each division repeated itself in that order, with the Satya Yuga being the longest and the Kali Yuga, the shortest. The comparison of these ages with various cycles in our twenty four day can also be made: Satya Yuga being morning until noon, the period of greatest

enlightenment, Treta Yuga, afternoon, Dvapara evening and Kali Yuga, the darkest part of the night. Humanity is now experiencing the Kali Yuga.

These four yugas equal one mahayuga which equates to 4,320,000 of our solar years. Within a solar year reckoning, the Satya Yuga period lasts 1,728,000 years, Treta Yuga, 1,296,000 years, Dvapara Yuga, 864,000 years and Kali Yuga, 432,000 years. A dissolution called laya occurs at the end of each mahayuga, when the physical world is destroyed by flood and fire. Each destructive period is followed by another creation, evolution and dissolution. After 36,000 of these dissolutions and creations a total universal annihilation or mahapralaya manifests when all three worlds of time, form and space are withdrawn back into God then a totally new universe issues forth again. One 'lifetime' of Brahma, or the universe, continues for a period of 309,173,760,000,000 years. We experience these great cycles again and again, forever and ever.

As the great cycles of time all overlap one another to intersect at a specific date in 2012, our perception of linear time suggests that time, as we presently experience it, is also speeding up. Many people now comment on the fact that they can no longer fit everything into a day. The only way we can counteract our seeming loss of linear time is by attempting to live more fully in the present moment. Our past is over and gone forever and our future has not manifested yet. The 'now' moment is the only one available to us. Only when we are fully engaged in the present moment can we offer ourselves to whatever we are doing. Whether it lies in creating something beautiful, writing, solving a fascinating puzzle or talking to a loved one, our attention, integrity and energy is focused in that moment and on the task at hand. Even duties we don't enjoy can become infused with the light of being present. Remaining focused in the midst of activity invites the world and its experiences into our lives and lends greater meaning to the simple daily chores we must all do. Our whole concept of time will also become more fluid if we can learn to measure its progress in terms of completion of projects and goals, rather than by counting off minutes and hours determined by the artificial system of a ticking clock.

There are many events presently driving this acceleration and all the other changes. Within the great precessional cycle lies a 2,000 year period when our solar system passes through a band of extremely high energy. We are now immersed within the Photon Belt (named the Manasic Radiation by our astronomers), a period of intense light we first entered in the late 1990s and in which we will remain for a 2,000 year period. Other celestial events: eclipses, solstices, equinoxes, super novas and the opening of vortex gateways through particular planetary alignments, also allow higher refined energy to enter. The arrival of the Eye of Isis, a band of energy that sources directly from the Great Creator, has made its appearance to allow powerful energies to reach us immediately without having to move through any gateway.

During this remarkable time the energies from the Photon Belt are triggering a complete reordering of life as we know it. This occurs because photon light energy has the capacity to lift all of life into a higher frequency dimension as it carries the seeds for the enlightenment of all. The atomic structures within the cells of our bodies are slowly re-tuning themselves to match these rising frequencies. We are shifting from our third dimensional organic carbon body (from one that matches the atomic

frequency and spin of carbon) to a fifth or higher dimensional crystalline organic body or light body (to one that matches the atomic frequency and spin of crystal). So too the bodies of animals, plant life and all upon and within the earth are making this transition, as is our galaxy and the entire universe.

Presently we are all headed onward as we complete an old cycle and embark upon a fulfilling new era of peace and love. Many of us are aware of our alignment with the solar and galactic centres arriving in our near future, but almost none of us are aware of our alignment with the cosmic centre. The energies coming through all of these intersecting gateways have never been seen on this planet before and the transformation that will occur as a result of this is unimaginable. Unimaginable ... The transition will be graceful and easy for those who have made their preparation, because our bodies have been designed to successfully meet this event. But preparation is essential because as Lord Metatron has told us, 'There will be no free ride.' Those who acknowledge their Creator, who have cleared all the old negative energetic programming from their past and present lives, who are working to rejuvenate their bodies and are willing to embrace a future of peace, unconditional love and cooperation – only they will withstand the energies of that moment. So let us begin our preparations now for this wondrous event that awaits us all.

An Optional Tool for Growth

For those who are working seriously toward their personal preparation for ascension, may I also suggest that you include the option of journaling. I will post questions, concepts and ideas at the end of each chapter for your personal consideration. If you have a notebook you may decide to write down the thoughts and responses that emerge from your deeper reflection. There is something about putting pen to paper that opens our channels to inner knowing.

You should keep the journal for your eyes only. Find an attractive blank notebook you could decorate with some individual touches. Enjoy using your creativity and know that this tool will bear fruit, as you begin to script your destiny. The awareness that results from the effort of journaling can become a formidable agent for transformation.

Preparing For Ascension (A Study Course)

Part 3, Living in Unconditional Love

‘It is love that makes the world go round,’ and we know that we are most fully human when we love deeply. The early Greeks spoke to us of two different kinds of love: eros and agape. Eros includes friendship, romantic love or erotic love for another. Eros proceeds from the emotions and is always determined by the object. Agape is the love for one’s neighbour and since one’s neighbour is each and every other man, woman or child, all distractions are fully removed from the object. This form of love is different from friendship, romantic or erotic love in that it is not emotionally based. It is universal and is non-judgemental. Agape makes every human exalted regardless of our differences or shortcomings. Agape also makes every other human worthy of our regard and respect, including their individual values and principles. Through agape we transcend all our differences: moral, spiritual and physical. We have all been told, ‘You must love your neighbour as yourself,’ yet we witness the fact that our societies, families, communities, business, churches, governments and individuals seem unable to operate without criticism and prejudice. If this is so, what are the causes existing within our mass consciousness that makes agape so difficult to manifest and achieve?

For innumerable generations of human history we have all been eager participants in a drama that has presented us with a pattern of polarity. We have broken everything down into what is good – what is bad and what is right – what is wrong. This polarity consciousness has resulted in much of the conflict and suffering that exists between males and females, members of the various races, the wealthy and poor, the strong and weak. Hierarchies have also been formed creating further degrees of separation, (good, better, best) where particular persons or events were rigorously judged within this context. Duality has manifested everywhere - from our two party systems of government, to its counterpart within our own DNA (an intertwined double helix) and in the dual hemispherical functions of our right and left brain.

Not only has polarity consciousness kept us from uniting and accepting one another as equals, we have energetically passed this thought form on to our children, contaminating successive generations for eons of time. Within a polarity (or duality) consciousness we judge everything - every single event that occurs, often in a narrow and negative way. This has become so ingrained at the roots of our daily existence that we live this pattern without consciously thinking about its implications. So how can humanity transcend this limiting pattern of duality consciousness?

As Albert Einstein delighted in reminding his associates, it is impossible to solve problems at the level of their creation. What is needed is not more intelligence and information but rather an increased awareness or consciousness. This is simply another way of expressing one of creation’s universal truths: what you see depends on from where you are looking. A problem persists as long as the person experiencing it continues to cling only to his or her existing viewpoint.

There is no area of conflict on our world today, be it personal, national or global, that is not rooted in this simple principle. One faction wages war against the other or one individual encounters difficulties with another because of differences in the points from which they view their situation. There is no objective right or wrong, there is only perception. The solution does not lie in compromise, for compromise can cripple the spirit and lead to a lack of justice. Compromise can also result in mutual dissatisfaction and lingering resentment. Resolving all issues caused by viewing them within duality consciousness requires that all parties let go of their personal viewpoints, expressed as their belief systems. Only then can they rise above the level of conflict to meet in a new field, where both are seeing in a new way.

It is the same with problems encountered on an individual level. The only solution is to let go of your viewpoint that holds you captive. This will happen when an individual can detach themselves from their personality level where everything is seen in terms of: I, Me and Myself. Step away from difficult situations by standing outside of them in a non-emotional and non-personal way. View them by first suspending the tendency to judge everything. Say nothing to another to try to change that person. Do not attempt to impose your ideas or practices upon them. By simply being what you desire to be, you give others permission to do the same.

Live the new example by moving into a space where no matter what is happening we know in our hearts that the Divine Plan of perfect love over-rides everything and that a higher purpose lies in every moment. If we could all achieve this level of consciousness then slowly a global revolution of social values would emerge like a butterfly from its cocoon. A higher state of unity consciousness would become the balm that would heal our differences and unite us. But only within a new mode of perception can the seeds of a genuine unconditional love take root and grow.

What does unconditional love require us to do and how can we manifest and practice it? Before we can truly begin to love one another we must first learn to love ourselves. We must be willing to accept all parts of ourselves, both our attractive qualities and what we perceive as our negative or shadow selves. It is only the fact that that we remain our own harshest critic, that causes us to be critical of others. Much negative baggage and insecurity accompanies all of us throughout our lives and the conditions we impose upon our loving others are all operating from fear. It is our emotional body that harbours the fears that prevent us from relating in an unconditional manner. There is the fear of disapproval, of not being liked, the fear of learning that we may appear to be worthless. All of these subtle dramas go on behind the scenes both in one's mind and in one's emotional body when we relate and pass judgment upon one another. And when we judge others it is usually done to make ourselves feel better.

How then can we move forward then into the practice of unconditional love?

- Are we kind and respectful towards others regardless of how they look, dress, speak, behave or present themselves? We don't have to like or associate with people we find offensive, but we must show them respect. Mother Teresa expressed this so well when she often said, 'There goes God in another of His distressing disguises.'

- Do we require others to believe what we believe or are we willing to let them live out their own truth?
- Do we encourage others to find their truth, in their own hearts, without telling them what to believe or how they should live?
- Do we acknowledge and respect the spark of Divinity within others (the individual particle of the Great Creator known as their souls) no matter how unloving their actions may be?
- Can we rise above what is commonly thought to be good and bad?
- Can we remain a detached observer from our centre of balance, without becoming emotionally involved with the dramas, those highs and lows playing out on the periphery?

If we can remove ourselves from the paradigm of duality consciousness and stop judging everything, we will gradually shift into a state of unity consciousness. The beauty of this entire process is: that as we desire not to judge others while holding to the goal of achieving unconditional love, our intention will set the universal flow to achieve this very thing. Thus it is almost enough, that in our desire to be loving toward others, this very aspiration will express the loving being that we are.

Questions For Your Journal

1. Can you recall a recent incident when you passed judgment on another in a negative way?
 - a. Write down an example.
 - b. How did it make you feel?
2. What negative traits did your Father present for your growth?
3. What positive traits did he mirror?
4. What negative traits did your Mother present for your growth?
5. What positive traits did she display?
6. What negative traits does your spouse/partner mirror to you?
7. What positive traits does your spouse/partner display?

Many of us have had relationships with each other, spanning a very long period of time and across many locations within time. Before we incarnated in this lifetime we chose to experience situations where we were most out of balance. We selected our parents, spouses, friends etc. who agreed to play a role in our lives that was designed to teach us something, in order to promote our highest growth and good. We have many 'relatives' in our primary and secondary soul groups, and out of service to one another's explorations within various life themes, we have all taken on different roles with regard to one another. If a particular life stream decides it wants to explore the theme of forgiveness (for example), someone in their soul group has to provide them with behaviours to forgive. This is all done out of love, but when we don't remember the contracts we have made with each other, we tend to feel like we are victims. However once we 'get it,' we can move forward with ease and grace.

Preparing For Ascension (A Study Course)

Part 4, Through Forgiveness To Compassion

Throughout our lives many persons, events and circumstances bring pain and suffering to us. We often carry deeply buried memories of these happenings, unable to process or release them. Occasionally they flood to the surface of our remembering, yet we often repress and bury them once again. Forgiveness is one of the great spiritual gifts that enables us to disengage ourselves from the sorrows of our past. It helps to soften our hearts as we release the barriers to kindness and compassion. Forgiveness can be developed through repeated practice and when used effectively, it will change the dynamic of a situation or relationship into one that is more neutral and loving.

Before we can practice forgiveness we must be clear about its meaning. Forgiveness never condones or justifies harmful actions. When you decide to forgive someone you can also affirm that, 'Never again will I knowingly allow this to happen.' Also it may not be necessary to seek out or dialogue with those who harmed you physically, mentally or emotionally. Instead you may decide never to see them again. Forgiveness is an act of the heart, a movement to let go of the pain, resentment or outrage that has burdened you for so long. It acknowledges that no matter how strongly you may have suffered evil or pain at the hand of another, you will never leave another out of your heart. And we must all remember that we have harmed others as well. Forgiveness is a process and if the personal wounding is deep enough, the work of forgiveness may take years to achieve. But in the end if we let ourselves feel the pain we are carrying and then clear this, it will come as a relief and a release for our hearts. And how much should we be prepared to forgive? It's so simple – just forgive everyone everything.

Our well-being is also due to a harmonious flow of energy between our physical, spiritual, emotional and mental selves. If this flow becomes out of balance for any reason, the body and mind will act against each other instead of working together in a cooperative partnership. Ongoing stress, sadness, anxiety or fear can overwhelm our thought processes causing traumatic energy to be channelled into our bodies. The body then responds by attempting to dispel the energy that has burdened it by expressing the physical symptoms of illness, extreme fatigue or disease. In some cases these symptoms will run their natural course and recovery will come about. With more severe symptoms, health and wellness will only be restored by a treatment that acknowledges all the underlying causes as well as the physical manifestations of energy that must be cleared.

Over the course of our lives the many ailments we experience can indicate that the body is processing and clearing this unhealthy energy. Swollen glands may signal that someone is going through a period of emotional clearing. Even a pimple can indicate that the body is ridding itself of toxins and old energy. In the long tradition of Chinese medicine, it is understood that intense emotions are held in the body's organs. Grief lies in the lungs, anger inhabits the liver, fretfulness lingers in the heart, worry settles in the stomach and the kidneys harbour fear. Particular symptoms and illnesses represent the body's attempts to clear emotional energy. Coughs or bronchitis could signal that the physical self is clearing away grief. Loss of appetite

may suggest that worry is being addressed. While severe physical symptoms should be monitored by a doctor or a qualified naturopath, the following exercises can also be helpful in achieving a self-healing. The healing may require more than one session to remove the experience, but with each successive replay of the original conflict, its strength will weaken. The episodes of replay will occur further and further apart and eventually the painful memory will disappear altogether.

Four Steps to Achieving a Personal Healing

- Sit quietly and acknowledge the experience completely. Own it, without judging it, whether you are responsible for it or not.
- Next bring the incident into your mind and heart while feeling all the emotions connected with the incident. Let it replay fully.
- Formulate a focused thought intention such as, 'This experience no longer serves me and I now formally release it.' You may choose to speak this audibly.
- Transmute the experience by requesting that its negative energy be neutralized and returned to the universe as pure energy.

If it becomes necessary to perform a more radical visualization to remove a very deep, painful experience, the following procedure may also be of help.

- Sit quietly again and visualize the person or object you wish to remove facing you.
- See a silver chord emerge from your naval (solar plexus) stretching out and binding itself around the person or object facing you.
- Visualize yourself holding a scissors, deliberately cutting the silver chord as you watch the chord sever completely and the ends fall apart.
- As you see the person or object begin to back away from you and disappear, say three times, 'I release you lovingly in perfect ways.'

A Healing Exercise for Very Busy People

- Take a deep and deliberate inbreath, holding this for a moment while saying to yourself, 'I Accept.'
- Exhale gently then say, 'I Release.'

Another quick way to feel absolutely wonderful is to experience a big, loud belly laugh. Seek out funny stories, anecdotes and light hearted friends who will bring joy and humour into your life. Your body just loves the feeling of relief and the uplift that laughter can bring.

When forgiveness becomes our natural state of being and we have cleared past sorrows, we will be ready to move forward into the state of compassion. Many dictionaries define compassion as 'a feeling of pity or sympathy.' This definition reflects the kind of compassion that both ourselves and our society have been taught to express. Having pity for someone however can become an active form of judgement. This will happen if we witness the suffering or pain of another and then judge this experience to be bad or negative. This form of compassion views the

suffering person as a victim and often tries to step in or stop any experiences of pain. It also provokes pity for those who are in pain or who have suffered. When we make judgements and evoke pity we are establishing the state of victimhood by placing both ourselves and others in a position where we are unable to learn from, to clear, heal and balance this experience. An important aspect of one's personal character development could also be lost, together with the strength that may have been gained by moving through the full experience.

Despite the fact that our world presents many aspects that are dark, ugly and painful, we can still draw value from these experiences as a learning opportunity. When we witness these events, in a non-judgemental way, we see what we are up against. We can then choose to do something positive about them. But if we remain in the state of victimhood, we acknowledge that we are not powerful and are unable to create a different experience that will heal and balance this latest painful creation. We neutralize and diminish our power to create something better. By consciously evoking highest compassion (the state of non-judgement and non-pity) we will find the inner strength to create more beneficial outcomes to our distressing situations.

Throughout our entire earthly history the question of the existence of good and evil in the universe has always posed a deep dilemma. How can evil exist if all has come forth from the loving essence of our Great Creator? Surprising as it may seem there is no evil in the universe, only the results of foolish and mistaken choices which we ourselves have freely made. Our Great Creator doesn't start or support wars, deliberately create poverty or cause pain and suffering. Only we do. And so it must be our own flawed perceptions and actions that have created our dilemma of good and evil.

And so if we choose to remain non-judgemental of all experiences, allowing and loving them unconditionally, little by little we will move into a space in which we realize that forgiveness is unnecessary. In highest compassion, the need for forgiveness ceases to exist because we are here to learn, to experience everything and then create the solutions individually and collectively to the problems and difficulties that beset us. Only when a deeply infected wound is opened, drained, cleaned and treated will it finally heal. Only when we allow ourselves to actively experience and understand the results of our unpleasant actions and situations will we be able to free ourselves from them.

The Dalai Lama has shared a simple spiritual practice that would increase love and compassion in the world and requested that in turn, we practice and share this material with others.

1. Spend five minutes at the beginning of each day remembering that we all want the same things, (to be happy and loved) and that we are all connected to one another.
2. Spend five minutes breathing in – cherishing yourself, then breathing out – cherishing others. If you think of people you have difficulty with, extend your cherishing to them anyway.

3. During the day extend that attitude to everyone you meet. Practice cherishing the simplest person, (clerks, attendants, etc.) as well as the important people in your life. Cherish those you like and dislike.
4. Continue this practice no matter what happens and what anyone does to you.

Questions For Your Journal

Others can tap into our emotional bodies via energy cords they plug into our solar plexus. These cords enable others to drain us emotionally by disempowering us or by inducing anger, fear and guilt. You've all heard the sayings, 'She really pushes my hot buttons,' or 'He knows just how to jerk me around.'

1. Examine your major relationships and determine who has tapped into or who may be syphoning off your emotional energy? Write down some specifics.
2. Whose energy are you tapped into and dependent on? List them.
3. Do any family members, spouses or friends try to control and manipulate you? Name them and how they do so.
4. Am I ready to allow relationships with people I have outgrown, come to an end? How did I remove myself from the relationship?
5. If it isn't possible to end an outgrown relationship how can I move it to a higher level? List several ways you could achieve this.
6. Can I freely love and bless others by allowing them to walk their own path, as I follow my path to a new level of awareness?
7. Are there any individuals that you have had to forgive for negative experiences they caused you? Write down the person's name and detail the experience/s.
8. Did you cause grief or pain to another that required their forgiveness? List one or more specific incidences.
9. Are you able to verbally express an apology or say, 'I'm sorry,' to another person when you have done wrong to them?

Forgiveness will erase or break energy cords you have attached to another's solar plexus or cords they have attached to you. Before ascension, all cords must be severed to enable us to proceed to the next higher dimension. Old energetic connections that could impede our spiritual journey must also be cleared. Call upon your guardian angels or spiritual guides to help you with this work. My greatest helper is Archangel Michael, whose specialty (among so many others) lies in severing energetic cords and attachments. The angels and our spiritual guides stand eager and ready to assist us, but they will not interfere as we must initiate this process. All that is required is our invitation, requesting their help.

Preparing For Ascension (A Study Course)

Part 5, Our Multi-dimensional Selves

It seems to be a human requirement that we spend much of our time nurturing and nourishing our physical bodies. Perhaps this is so because our physical body is the one we most clearly perceive with our five external senses. This body roots us into the physical world and dominates our perceptions when we are alive. It is the most limited body with the most solid definition. Yet we must possess a physical body in order to develop spiritually and ultimately realize enlightenment.

But we are so much more than just a physical body. We are in fact a combination of four different bodies, one that is physical and three that are energetic. The latter three are known as the mental, emotional and spiritual bodies. All these bodies are four different sheaths composed of four distinct vibrations of matter that surround each life stream. They provide the necessary vehicles for the personal entity's journey through time and space. The mental, emotional and spiritual bodies are located only in subtle matter – that is matter that has a vibratory frequency that lies beyond our physical sensory perceptions. They are composed of fields of energy moving around and through our physical bodies. The sum of these various energetic layers is also known as our aura.

Our mental body is the energy field in which we store all of our core beliefs about ourselves, about others and the universe. It assists us to process information, solve problems and generate higher abstract thought. This is where mundane thoughts, analytical reason, logic and everyday memories are produced. Whereas positive feelings like love tend to make ourselves accept and connect with other things and people, the mind always keeps us separate. This happens because it compares and contrasts the current situation with memories from previous experiences, trying to find a pattern or label with which to classify the situation. This means that the thoughts of our lower mind lie always in the past and always create separation. When we clear our negative thoughts and limiting understandings we shift our external perceptions, allowing for greater clarity and love to infuse our being. And then when the mental body is fully cleared, we can link to our heart centre (or chakra) and begin to follow our higher self rather than our ego.

Our emotional body is the centre of our feelings and emotions - love and hate, attraction and repulsion. With the mind it gives us desire and imagination. It is the location for sensual enjoyment and aesthetic appreciation. When we sleep we interpret astral perceptions received by our astral senses as dreams. The emotional body holds all the memories and experiences we have ever encountered. We often refer to its sum total as our 'emotional baggage.' In Jungian typology the emotional body corresponds to our feeling faculty. In popular speech the emotional body is referred to as the 'heart' and the mental body as the 'head.' These labels correspond to the location of the different energy centres predominant in each of these two bodies.

Our spiritual body is our soul link to the universe. When this body is purified from limiting beliefs and perceptions we can more fully connect to the Divine Will and to unity consciousness. This body organizes and vitalizes the physical body and acts as a

bridge between the physical, mental and emotional energies, by way of the chakra centres and the median connections. This is the body that acupuncture, healing, homoeopathy, yoga and meditation directly acts upon. Often identified as our 'body double or etheric double' the spiritual body holds the blueprint for our ascended or glorified body – the one we will inhabit when we have evolved into full consciousness or enlightenment.

Often our three non-physical (or etheric) bodies are described by clairvoyants as being of a blue or violet colour, consisting of a matrix or network of lines of energetic force. The emotional body is known to be composed of ever-changing swirls of colour. Because of the vibratory nature of light from which all creation is expressed, certain colours and shapes represent the predominant emotional characteristics of each particular person. An angry or aggressive person will have much dirty red in his or her aura, an intellectual person will project a large quantity of yellow, a spiritual person blue or violet, and so on.

The higher self is a term used and understood by many different schools of spiritual teaching. The lower self, or ego personality, is not our true self because the ego is trapped by a plethora of its own desires, wants, needs, likes and dislikes. As soon as an ego based person achieves its immediate desire or acquires an object, a new one springs forth in a never ending sequence. Ultimately however the ego personality must be understood to be the illusion that it actually is. By engaging in spiritual practices such as meditation, study and prayer, a person is enabled to transcend his/her ego personality and begin to realize their higher self. And when your personality is fully developed, evolved and integrated it becomes your higher self and functions as the instrument through which your soul can then fulfil its goals.

Contact with our higher self is demonstrated by:

- A growing sense of responsibility and purpose for living
- A willingness to accept responsibility for all of one's thoughts, word and actions
- A desire to openly practice forgiveness
- Making choices that lead to a growth in wisdom, inner peace and gratitude
- Practicing spiritual will and genuine service
- Reflecting joy, harmony and unconditional love

We can draw our higher self to us through the following exercise. Sit quietly and relax with several deep gentle breaths. Release unnecessary thoughts and identify with the higher self by visualizing or imagining a bright column of healing light that comes from above your head (where the higher self is located). See this enter your body and move downward radiating outward and bathing every organ and cell in your body with white light. Then see it continue down into the earth under your feet, grounding you into the planet. Now call lovingly to your higher self, inviting it to come forward and to co-create with you. Ask it to fulfil your life, to become your ultimate coach and partner in order to express its qualities. Your higher self loves you truthfully and totally and will reply to your request. But you must first begin this process through your desire and conscious invitation. It is the task of your personality self to become aware of the higher self, thereby achieving the state of higher consciousness. This is a major goal of spiritual development and self-realization.

The soul is not the same as the higher self since both are energetically different. Your soul has been directly created by God, it holds a particle/s of God's energy and it lives in a dimension of light and vibration that is much closer to this Divine Source. Your soul is radiantly beautiful, it is filled with light and goodness and it loves and nurtures you totally and unconditionally. It is infused with spirit, which is the consciousness that gives life to your soul, just as your soul permeates and gives life to you. Your soul is the link between spirit and your higher self. It is the intelligence that directs the building of your physical, mental, emotional and spiritual bodies. It contains and sustains your essence between life times and holds all the patterns that created you in this lifetime. It actively guides you on your journey through life. This guidance manifests itself in many subtle ways: as the still, small voice within (conscience) or it may communicate directly by vivid images or pictures, through flashes of insight and feelings and as intuition or direct knowingness. The soul lives in a very high spiritual dimension and brings the light and energy of this dimension to you. Your soul knows the complete divine plan for humanity and all life and it knows the part that you are to play in that plan.

And as you consciously connect with your soul and continually draw it into your life, your soul begins to put more attention and energy into you. At that point your spiritual growth is accelerated rapidly. As your soul sends its light downward, it experiences itself through your earth consciousness. Your soul can then fulfill its higher purpose – that of mastering and bringing its light into the world of form and matter in which you live. And as you blend with your soul and radiate its energy in your daily life, you serve humanity in a valuable way. You become a distributor of soul energy. You will then emanate love, light, beauty and joy to others.

Questions For Your Journal

Physical body care:

1. Do you drink 8 – 10 glasses of clean water daily and regularly eat live foods, (fresh fruit and vegetables)?
2. Does your body receive enough sleep and do you exercise regularly by walking, dancing, playing a sport or engaging in Tai Chi, Qigong or Yoga to maintain a supple body?

Mental body care:

1. Do you carefully monitor all the inputs from all forms of media, removing yourself from those that carry low vibrational or negative energy?
2. Are you watching your words, eliminating gossip and low frequency language by replacing these with positive words of empowerment?

Emotional body care:

1. Are your relationships loving, positive and peaceful?
2. Can you appreciate and love others by allowing them to follow their own truth as you express your truth?

Spiritual body care:

1. Do you pray or practice some form of meditation?
2. Do you make time for spiritual reading or study?

Preparing For Ascension (A Study Course)

Part 6, The Chakra System

We must all access the life force fully and completely to maximize its benefits to our daily existence. The chakra system is the vehicle that has been beautifully designed to fulfil this function. Our chakra system also functions as our portal to interdimensional consciousness.

We currently live in a universe propelled by electro-magnetic energy and governed by its laws. All life forms within the universe reflect this. Our stars and planets (geo-magnetic life forms) all have a north pole and a south pole with magnetic lines of force flowing between them. Our human bodies (bio-magnetic life forms) also conform to this bipolar magnetic field, with the top of our head reflecting our north pole and the soles of our feet acting as our south pole.

In a third dimensional representation, these lines of force, moving between our head and feet completely encompass the body within an etheric structure known as a tube torus. Imagine this donut shaped energetic field extending all around your body. It is called your aura. Have you noticed that when meeting another person for the first time you may be instinctively drawn to them? This could be evidence that both of your auras are vibrating in sympathetic resonance. The old saying, 'We're on the same wave length,' holds more truth than we have believed. The same would be true when the presence of another makes you feel uneasy or uncomfortable. Perhaps the magnetic energies in your auras are repelling each other.

At the centre of each bi-polar magnetic field is a magnetic core running from north to south. In the case of a simple bar magnet it is a magnetized piece of metal. In the case of the bio-magnetic human body, it is a channel only observable in subtle matter, called the pranic tube. Within this core, the life force is carried to sustain each individual creation during its existence.

Every spiritual tradition identifies and acknowledges the life force, that great field of potential that gives rise to and sustains each and everything in existence, from moment to moment. In Chinese spiritual teaching this life force is called chi, while the Japanese and Koreans identify it as ki. In the Indian and Tibetan traditions it is known as prana. The Christian may name this force, grace while practitioners of the new spirituality call it, the light. To the scientist it is recognized as the sub-atomic or quantum field of energy.

Chakra is a Sanskrit word that translates as 'a spinning disc' or 'a wheel.' It is one of many names for what is perceived to be a bio-physical connection to our soul or spirit. These energy connections or chakras exist as the soul is immersed in the physical body and mingles throughout. Presently we have seven of these energetic connections that are woven into our body's meridian centers, with some lying along the spine.

These centres are similar to the junction box found in the electrical system of a home or an office. Here special locations step-down the main current entering the house, directing it safely to specific areas. Likewise our physical body is controlled through a vastly complicated neuro-electrical circuitry, with a number of locations where these

circuits converge. Each of these locations is monitored through a special mini neuro-computer connected through the central nervous system to the brain. These specific locations are called chakras and each fulfils a number of different functions. There are also various ductless glands associated with the functioning of each chakra point. And since the vibratory field of light also activates colour and tone, each of the chakra centres produces its own specific colour and sound.

The Individual Chakras

1. RED, (ovaries/testes) the root chakra links you to the physical world and serves as the foundation to build and evolve your personality. Just as the electrician grounds the junction box with a copper grounding wire, so too this chakra grounds us here on earth. When this chakra is balanced and functioning properly you will have more vitality, courage and self-confidence. It will help you to release old survival and scarcity issues as you tap into your treasure chest of abundance.

2. ORANGE, (adrenals) the pro-creative sacral or navel chakra is the center for sexual energy and creativity, balancing the free giving and receiving of feelings and emotions in all your relationships. When this chakra is in balance you are no longer plagued by self-doubt, addictions or sexual issues. Gradually the old self-limiting thought patterns of the sub-conscious mind are replaced with self-confidence and emotional stability.

3. YELLOW, (liver/spleen) the solar plexus chakra is where your honor, integrity and power originates. It is the essence of who you are, the seat of your physical/mental self. When this chakra begins to spin in harmony, knowledge turns to wisdom and clarity of thought. You regain self-control and become the master of your desires. The activation of your Solar Power Centre (solar plexus, heart and thymus) begins at this point.

4. GREEN, (thymus) the heart chakra is the center of the system, the gateway to the higher chakras which connect you to the soul self and spirit self. As you balance the energies of the heart, mind and emotions (the love and life force energy centres of the body) you will tap into the unconditional love force of the God Mind. Known also as the great transformer, this chakra generates the ability to love freely without fear or self consciousness.

5. BLUE, (thyroid) the throat chakra is where feelings and emotions are transformed into expressions. This chakra centre helps you find the balance between silence and speech and assists you to say what you honestly feel. When you begin to use the language of Love/Light and soul talk, you will always speak your highest truth and become expressive and creative in your speech and writing. You will become proficient in manifesting your vision for the future.

6. INDIGO, (pituitary) the ‘Third Eye’ between the eyebrows above the nose, connects you to your spiritual being and invites intuition and awareness into your daily life. This chakra opens the door to your inner senses. You will move through the whispers of intuition into a ‘knowing’ that you are being inspired and guided by spirit.

7. VIOLET, (pineal) the crown chakra connects you to your total being with the awareness that you, the universe and the Great Creator are all one. When the crown chakra is activated, the pathway opens to your spiritual self where the wisdom, gifts and treasures, stored within your Divine I AM Presence, will be available to you. You will live and radiate the Love/Light/Truth of Creation and will be showered with an ever increasing flow of God Consciousness.

During this year I was guided to write another E-book entitled, 'Our Chakra System – A Portal to Interdimensional Consciousness.' This 28 page book is available through the link below. Each of the chakras is discussed in greater detail, together with accompanying questions for your reflection or journaling. Please feel free to download, print, save and share this material with friends, as the book carries no copyright restriction or cost.

http://www.thecominggoldenage.com/Preparing_For_Ascension.htm

Preparing For Ascension (A Study Course)

Part 7, Light Body Our Destiny

As was noted before, our entire Milky Way galaxy makes one complete revolution around its central sun. This great cycle, known as the solar precession, takes approximately 26,000 years to complete. We also know that early Egyptian astronomers were able to forecast past and future solar precession dates from records they left in the pyramid of Giza. Within this great precession cycle is a 2,000 year period when our solar system passes through a band of extremely high energy. This band has been referred to as the Manasic Radiation or the Photon Belt. It is a period of intense light that we have now entered that will lift all life forms within it into a new and higher vibration. It carries the seeds for the potential enlightenment of all beings as the atomic structures within the very cells of our bodies, are tuning themselves to match the rising frequencies. We are shifting from a third dimensional organic carbon based body (from one that matches the atomic spin and vibrational frequency of carbon) to a fifth or higher dimensional organic crystalline body (to one that matches the atomic spin and vibrational frequency of crystal). So too the bodies of animals, plant life and all upon and within the earth are making this transition with us, as is our entire galaxy.

Our light bodies are also being activated as these new energies recalibrate our dormant DNA strands that contain the blueprint for ourselves as fully conscious beings. Currently most of humanity has only two functioning strands of DNA, intertwined into a double helix. This portion of our DNA structure contains information pertaining to our biology - such as our individual features and the genetic information passed on through our family lines, eg: a paternal grandfather's tendency toward arthritis, or a mother's genes for musical talent. These two strands also hold the genetic codes for our physical evolution. But there is another part of our DNA structure that has to do with the spiritual component of the human being, one that science has not presently considered. If one is persuaded that the human being consists of a soul imbedded within a biological body, then it should logically follow that the genetic links within each individual would also contain spiritual information. But why are we unaware of this information and what has become of it?

The Manipulation of Our DNA

Many of these spiritual elements were deliberately turned off in our ancient history because there was a struggle to control this aspect of a human being. Very dark energy, extra-terrestrial forces, who were also genetic engineers, desired to keep the development of humankind firmly under their power and control. They achieved this through the use of genetic manipulation, and by creating fear and domination. This event occurred in Atlantis, over 200,000 years ago, when the human DNA molecule was breached. When these dark forces unravelled and reprogrammed our DNA, they were able to shut down and isolate many of its strands, thus our human DNA was reduced to only a double helix. This manipulation and disconnection of our original DNA resulted in a 'veil' being placed between our five physical senses and our spiritual awareness. However there was a promise given from the higher realms. At some time in our future, we would be allowed to develop again according to the divine blueprint of the original plan. In the meantime humanity had to undergo a long

and painful period of spiritual development. Those guiding our spiritual heritage have sent representatives to assist us to elevate our thoughts and desires, so as to grow spiritually and regain our lost abilities. These advanced souls include the prophets, Jesus Christ, Mohammed, the Buddha, Archangel Michael and many others.

The fully conscious human being has twelve strands of functional DNA. Beyond our double helix are ten additional dormant soul strands. When these are finally activated, we will experience a total expansion of our consciousness and full access to our light bodies. Originally there were over 2,000 particles in our DNA that allowed these higher spiritual abilities to function. All strands are not positioned within the physical part of our biology either, as many reside on the plane inhabited by our higher mind. Our individual souls are so much greater than what we can perceive with our five physical senses, because these lofty abilities are not all found within our physical bodies. Instead they are accessed on a higher spiritual plane or vibration and not in the denser physical levels of gasses and solids.

The recoding of our DNA is happening automatically as we all begin to transition the photon belt. Presently our solar sun steps down these powerful energies as they emanate from the centre of the universe. And like the workings of a giant clock, the planets have found the positions that allow these higher and finer energies to reach us. On the surface of our Earth, many energy vortexes and star gates are being opened by awakened humans who gather during important events: eclipses, equinoxes, solstices etc. Through focused thought intention, they anchor and ground the incoming energies. The source of this mighty and uplifting energy that is pouring downwards to us, comes from “All That Is,” the Great Creator, God Itself.

Activating Our Light Bodies

Already many individuals have moved beyond their double helix by working upward toward the full twelve strands that mark their next level of achievement. Many of them are assisting others to recode and activate their added DNA strands. Individuals can also begin to help themselves to turn on the inactive aspects of their DNA in order to experience a higher state of consciousness. Adopting greater compassion and unconditional love in our daily lives begins the reclaiming of the light codes needed for our advancement. These codes cover a wide range of spiritual abilities and cluster around: peace, unity, cooperation, integrity, truthfulness and cultivating a sense of beauty. Others influence our abilities toward achieving telepathy, stronger intuition, psychic gifts and an immortal physical body.

The latter code will allow us, in future, to inhabit a body of light that will look youthful and beautiful and will not deteriorate or die. The light body can be regenerated so that injuries and scars are changed through the consciousness that controls and inhabits these bodies. When we can conceive of living in a body halfway between the physical realm and light, where it does not decay but instead becomes a shimmering mass – that is the blueprint for the immortal physical body that will come into being. This light body is the reconciliation between the soul and the dense physical body, between the spiritual and the physical, between heaven and earth. It is the fully energetic, perfect container for our evolving souls as it allows for the total

use of all our spiritual skills and abilities. This light body, (the Adam Kadmon body), is our true destiny.

Tools for Light Body Activation

Instead of including questions for your journaling, I have suggested the following exercise. The portal between the physical body and the realms of energy and light is the body's endocrine or hormonal system. Through this portal, transmissions from our light bodies are mediated into physical chemical messages. These then enter the blood stream as hormones, which regulate the life force energy distribution and functioning of our physical bodies. Light energy from higher dimensions first enters the body at the pineal gland. This small gland located in the brain is the crucial portal for the reception of higher vibrations of light. It is shaped somewhat like a pineapple and has a lens covering its front. Our pituitary gland, or master gland, then directs the light energy to the various ductless glands of the endocrine system throughout the body.

A good way to balance the physical body and to activate the light body is to work with the breath and the energy of the thymus gland or 'high heart.' Within the heart chakra, energy emissions are experienced in their essence as unconditional love. Because the heart chakra also acts as the master chakra for the lungs, the act of breathing also serves to activate the thymus. When you breathe deeply, as in meditation, the heart energy flows smoothly to produce that sense of calm and relaxation. And when you breathe while focusing on the heart chakra, you will flood your system with the light energy of unconditional love. The thymus is a ductless gland associated with the functioning of the heart chakra and also has much to do with telepathy. It is available to anyone that knows what it is and how to open it. It is located in the middle of the chest above the heart. To open your thymus, look at your chest area just above the heart and take several gentle, focused breaths directed at that space. You will notice that you are breathing differently than you were a few moments before.

To activate the thymus gland first remove your wrist watch, jewellery, and glasses. Hold the back straight, your head looking straight ahead and your feet flat on the floor. Place your hands on your knees, open with the palms facing down on your knees. Close your eyes. Visualize your throat centre as a high blue and spinning rapidly. Then picture your heart centre as high green spinning less quickly than your throat chakra. As they both spin a little faster see them expanding. Continue until they are large enough to touch one another. When they touch the spin ceases. When this happens raise the palms of your hands upward to cover these two centres of your body. It doesn't matter which hand is used, just so one is over the throat centre and one over the heart centre. Slide your hands together, then flatten them both parallel to the thymus centre. Keep them held tightly together and say aloud, 'Separate....Spin' Then it is done. Finish the activation by tapping firmly on that area of the chest. It does not have to be hard, but tap until it becomes tender. Then let it rest and tap the area once again. You have opened a portal here at the thymus that will allow you to receive certain information. This portal also lets all higher entities know that you are working for the light. It becomes your signature throughout the higher realms.

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Part 8, Recoding Our DNA

As the process of rebuilding our light bodies continues we will slowly begin to notice the effects of becoming fully conscious or multi-dimensional. When our 12 strands of DNA have finally been re-fused, reconnected and activated, we will experience life within the consciousness of multi-dimensionality. At this level of being we could live in a third or fourth dimension, while retaining fully conscious connections and relationships with beings in the higher realms. We will no longer be cut off from other dimensions as we presently are, and we will operate from a state of heart-centred compassion (Christ consciousness). This will happen regardless of which dimension we find ourselves inhabiting. Eventually we will learn how to live successfully in a galactic society and ultimately in a universal society.

At the present time many humans have two active strands of DNA, represented by an intertwined double helix. Some persons have developed and integrated three or more strands and a large number of new babies presently being born (the indigo and crystal children) have many strands of active DNA. Each of the 12 DNA strands represents one of the twelve aspects of multi-dimensional consciousness. Three DNA strands govern the physical body, another three are concerned with the emotional body, another three with the mental body and the remaining three with the spiritual body. All these aspects are represented in our bodies as new neural pathways to the brain and they are connected and nourished through the endocrine system of ductless glands. These glands work in tandem with the energy vortexes within our bodies known as the chakras. And so, when our neural pathways are working freely with our chakra and endocrine systems, they become the conduit to the higher realms, resulting in our experience of multi-dimensional consciousness.

The DNA Strands and Endocrine Glands

Each of the following twelve DNA strands represents one of the twelve aspects of multi-dimensional consciousness.

- Strand 1: Courage to move ahead and integrate our fears
- Strand 2: Ability to focus on something and follow it to completion
- Strand 3: Maintaining gender balance between male/female power
- Strand 4: Balance between our energy field and the physical body
- Strand 5: Living peacefully in a state of acceptance
- Strand 6: Strength to stand in one's truth, regardless of the outcome
- Strand 7: Ability to accept both our dark and light sides
- Strand 8: Ability to hold personal boundaries regardless of outcomes
- Strand 9: Ability to accept and live within a diverse community
- Strand 10: Ability to tune into and listen to one's soul or higher self
- Strand 11: Power to envision, create and manifest these visions in 3D
- Strand 12: Ability to be accepting, kind and appreciate the value in all things

The Endocrine Glands

Hypothalamus – I translate what I believe

Pineal – I see or envision what I receive

Pituitary – I hear what I receive

Thyroid – I speak what I receive
Thymus – I clear and transmute what I receive
Heart – I feel what I receive
Gonads - I create and manifest what I receive
Adrenals – I hold true to what I receive

* to access more detailed information visit <http://www.NibiruanCouncil.com>

In our recoding process, each DNA strand must be individually reconnected to each gland. When each strand is also fused again with one of the twelve crown chakra crystals and then activated, the circuit is complete. The DNA upgrade needed to sustain full consciousness and communication with the higher realms will begin to function. The light from the Photon Belt entering through our pituitary and pineal glands is primarily driving this recoding process. It is also being enhanced by a medical team of angelic and extraterrestrial beings, assigned to each of us individually, who carefully supervise and direct us through this process.

We are also being reconnected very slowly otherwise our physical bodies and our nervous systems could ‘burn out’ and we would not survive intact. We can actively co-operate in this process by trying to reach some understanding about what is happening to us. Our ability to interact with and absorb the new frequencies of light into our physical bodies, will determine how we progress in this next step of our physical and spiritual evolution. By carefully observing our belief systems and our actions, while using emotion and will as the fuel to advance spiritually, we will change and clear many undesirable old thought forms and patterns that no longer serve us.

Be wary of those who offer techniques to hasten or unduly advance your DNA recoding – particularly if these carry a large price tag. Many higher beings, angelic guides and masters are actively involved with us at this time. They are assisting each of us in this recoding process to ‘stay over our feet’ and not try to rush ahead. It is occurring in exactly the right time frame, regardless of how we might try to interfere. This scenario is immense and includes our entire Milky Way Galaxy. It is happening in response to the Divine Plan for our universe, initiated by the Creator of All That Is. So relax and go with the flow, allowing all of it to manifest in its own good time. Enjoy the ride. The final results will be awesome and will usher all of us into a multi-dimensional experience of living with compassion, in Heaven on Earth.

Tools For Light Body Activation

Instead of including questions for your journaling, I wish to suggest the following exercise to open the pineal gland (channelled from Ashtar through Janisel Rohs). As was previously noted, the portal between the physical body and the realms of energy and light is the body’s endocrine or hormonal system. Through this portal, transmissions from our light bodies are mediated into physical chemical messages. These then enter the blood stream as hormones, which regulate the life force energy distribution, and the functioning of our physical bodies. Light energy from higher dimensions first enters the body at the pineal gland. This small gland located in the

brain, is the crucial portal for the reception of higher vibrations of light. It is shaped somewhat like a pineapple and has a lens covering its front. Our pituitary gland, or master gland, then directs the light energy to the various ductless glands of the endocrine system throughout the body.

Ashtar: 'Now, take a deep breath. You don't have to put your feet on the floor and you don't have to drink any water. I would like you to close your eyes and I want you to imagine a point in your brain. You are going to find a point right here [top of head] where there's a little indentation, and put your right index finger on it, pointing down into your head. Then you are to lay your left index finger on top of your left ear [pointing to head]. Now, if you were able to push those fingers in until the tips of them touched, that's the point of your brain that I want you to be focusing on when you close your eyes. Can you figure that point out without having to touch yourself while you're doing it?

OK, close your eyes. For those of you that wear glasses, you may wish to remove them for comfort's sake. With your inner-sight, focus on that point within your brain. And as you are focusing on it, expand it. Expand it to the size of your thumb. You will feel a 'stretch'. This is good. Now I wish for you to expand it twice more that size.

Now, let's make it a colour. Let's turn it a blue, the blue of the oceans of this planet from OUR point of view onboard ship. Crystal blue, almost what you would see as azure.

Now, put it in motion. 'What' motion is yours to pick. You may rotate it, you may spin it, make it move fast or make it move slowly. It's completely up to you. The point is to put it in gear. It's time for it to be used. It's time for the exercises to begin.

Now, when you 'feel' the energetics of this sphere at its limit, raise your hand ... when it's in its perfected state, to you. The colour is the way you wish, the size is the way you wish, the motion is the way you wish. It is individual for each of you. Now, with your eyes closed, snap your jaw open and shut quickly.

For those of you that felt nothing, you have not had the pop yet. Now this pop is activating what you refer to as your pineal gland, which has had a veil coating on it for your entire life here. Essentially, what you've just done is you have unleashed your pineal gland and all the beauty that that entails. That is one communications device that all human beings have implanted in them at the point of conception. And it's not a communication device in order to contact 'us' specifically. It is the centre of your brain that controls telepathy.

This exercise can be done by anyone as it is efficient on 'all,' even the non-believers. It will achieve the possibility of group mind when the veil has been removed.

Preparing For Ascension (A Study Course)

Part 9, The Seven Rays

We live in a world of astonishing variety, and yet there are no two of us (including identical twins) who are exactly alike. While we all share the same basic human body design, each of us is totally unique. We can be recognized and differentiated as ‘ourselves’ by others. In addition to our individual appearance, we possess unique talents and abilities that are ours alone to develop, share and enjoy. So often the source of the variation found within the human race is attributed to an individual’s personal DNA structure. However there is another avenue that contributes to our seemingly infinite human variation that is little understood today. This source is known as the seven rays of life.

We all exist under the rulership of the seven rays and the powerful forces within them act as a catalyst and a guide toward the unfolding of our individual life plan. The seven rays are the first differentiation of God the Great Creator, in manifestation. They provide for the entire expression of God in created and manifested form. In the bible the seven rays are referred to as ‘the seven spirits before the throne.’ In his writings the great Tibetan spiritual teacher, Djwhal Kuhl, has divided the seven rays into two categories. The first three are identified as the rays of aspect and the remaining four are called the rays of attribute.

The Rays of Aspect

Ray 1 - Qualities: Ray of natural service, protection, power and initiative

Exemplars: Rulers, executives, military defenders, government leaders

Ray 2 - Qualities: Ray of illumination and perception

Exemplars: Teachers, students, writers, speakers, media development persons

Ray 3 - Qualities: Ray of depth of thought and abstraction

Exemplars: Arbiters, peacemakers, mathematicians and philosophers

The Rays of Attribute

Ray 4 - Qualities: Ray of artistic development

Exemplars: Artists, musicians, architects, writers, dancers and designers

Ray 5 - Qualities: Ray of truth and scientific development

Exemplars: Scientists, inventors, doctors, surgeons, psychologists and sociologists

Ray 6 - Qualities: Ray of devotional worship and ministry

Exemplars: Priests, ministers, spiritual directors and healers

Ray 7 - Qualities: Ray of culture, diplomacy and ceremonial order

Exemplars: Diplomats, organizers of festivals, rituals, theatricals and international public productions

Ray one carries the energies of will, power and drive. This dynamic energy breaks down the old in order to make way for the new. In whatever area they are working first ray people will always function as a spearhead or a pathfinder. They are those born to lead and are found among commanders, presidents, prime ministers and high ranking military men. Even outstanding sports persons, policemen and police women are often of the first ray. Courage, steadfastness, fearlessness and an ability to handle people are their great strengths. Their weaknesses include pride, ambition, hardness

and a desire to control people and events. Winston Churchill, John Kennedy and Mahatma Ghandi exemplified first ray energy.

The second ray embodies the qualities of wisdom and a deep desire for truth. People on this ray are considerate, compassionate, friendly and responsible. A second ray person will often be a teacher or writer, a second ray mind would be receptive while a second ray emotional body is peaceful, stable and mature. Undesirable qualities in a second ray person would include the acquisition of knowledge for selfish purposes. These persons could become suspicious and show contempt for the mental limitations of others. Jesus Christ, his Mother Mary and the Buddha were second ray spiritual teachers.

The third ray of active intelligence is the ray of the abstract thinker, the philosopher or metaphysician. These people are idealistic dreamers and theorists who view each side of a question in a clear manner. Their great virtue is perseverance – holding on to something until it is completed. These souls are logical, independent, highly organized and clear minded. Those of a lesser aspect of the third ray could display intellectual pride, coldness and a tendency to isolation. Plato and Thomas Edison were most likely third ray people.

Harmony through conflict is the description accorded to the fourth ray, the ray of struggle. This ray is connected to and manifests through the emotional body and possesses a reflective quality. The fourth ray is the ray of the arts and our most beautiful music, painting, architecture and sculpture have enriched us through higher aspects practiced by fourth ray people. Fourth ray people are devoted to aesthetics and they hold strong affections and exhibit empathy. Their opposite traits include self-obsession and depression. Beethoven, Michelangelo, Shakespeare and Leonardo da Vinci exemplified higher aspects of the fourth ray.

The fifth ray of concrete mind is the ray of science and research and thus finds its greatest expression through the mental body. A person working with this ray has a keen intellect and enjoys problem solving and accuracy of detail. A fifth ray person is characterized by openness. They will probe the essence of each learning experience and enjoy seeking knowledge and factual information. New thought is a particular strength of the fifth ray. So is balance and integration within the psyche. Difficulties of the fifth ray can lead to harsh criticism, narrow minded arrogance and lack of sympathy. Louis Pasteur, Marie Curie and Albert Einstein are fifth ray examples.

The sixth ray of devotion, worship and ministry is exemplified by preachers, orators and writers of spiritual or religious books. Manifesting through the spiritual body these persons are gentle, contemplative and adept at practicing prayer and meditation. A sixth ray person is loving, tender and reverent while lower aspects of the sixth ray could include sectarianism, prejudice and superstition. Mahatma Ghandi, Saint Theresa of Avila, Deepak Chopra and the Dalai Lama are outstanding examples of sixth ray people.

Ceremonial order and diplomacy together with the structuring of society mark a person working with the seventh ray. These people delight in the ordering of power through ceremony, processions, shows, reviews of troops, rules of precedence and

genealogical trees. Seventh ray people are also determined to do and say the correct thing at the right moment hence they are usually a social success. They observe rules and ritual and frequently lead disciplined lives. The ranks of international diplomats all include seventh ray people. Notable among them was the UN Secretary General, Kofi Annan and Nelson Mandela. In our contemporary world, creative teams of seventh ray people frequently join together to mount international spectacles, such as the opening and closing ceremonies of the Olympic Games and global New Year's Eve telecasts.

Each of us living today expresses a composite of several different rays. The soul ray will remain the same throughout all of one's different lives, while the remainder of the rays will vary within a person from lifetime to lifetime. Persons with a second, fourth and sixth ray structure tend to be more introverted, reflective and spiritually focused. People on a first, third, fifth and seventh ray combination, are generally more extroverted and focused on form at the concrete world level. The physical body's particular ray also determines the features of that physical body. A first and third or fifth ray body will be strong and physically well developed. A fourth and sixth ray body will be more refined and aesthetic in appearance.

In addition the rays also determine the quality of one's emotional body and greatly affect the nature of one's mind. Since the rays predispose a person to certain strengths and weaknesses, some knowledge and deep study of the rays should form a part of the curriculum of psychology. However there is no general grasp of the rays today because there is so little understanding of the soul. In the coming new age, a more spiritual transpersonal psychology will become the norm and this deeper knowledge will be able to be accessed by all. Also a series of new rays are gradually making their presence felt. We will be accessing and working with these in the future.

Two Case Studies

Martha Graham achieved international acclaim in the field of contemporary dance and choreography. Her impact on dance was staggering and often compared to that of Picasso's painting, Stravinsky's music and Frank Lloyd Wright's architecture. She collaborated with well-known composers, artists and sculptors to bring her new ground-breaking ballets into concrete form. Her belief in the body's ability to express its inner senses through pure movement was pivotal in her desire to dedicate her life entirely to dance. She exemplifies qualities of the second, fourth and seventh rays and chose to manifest her soul purpose primarily through the vehicles of her emotional and physical bodies. Martha Graham shares these inspiring words with us.

'I am a dancer. I believe we learn by practice. Whether it means to learn to dance by practicing dancing or learn to live by practicing living, the principles are the same. In each it is the performance of a dedicated and precise set of acts, physical or intellectual, from which comes the shape of achievement, a sense of one's being, a satisfaction of spirit. One becomes in some area an athlete of God. Practice means to perform over and over again in the face of all obstacles some act of vision, of desire or of faith. It is practice that is the means of inviting the perfections we all desire.'

Wolfgang Amadeus Mozart never needs an introduction as everyone instantly recognizes the name, Mozart. His achievements as a composer, conductor and performer and his glorious music will live on forever. According to Dr Joshua David Stone, Mozart had a soul ray, a personality, a mental and emotional body that were all of the fourth ray in that particular incarnation. Mozart was already traveling, performing and composing by age five. He never struggled with revising his music but effortlessly copied it out as a completed production directly from his inner auditory imagination. Despite his great popularity and the fame accorded him in his lifetime, he died penniless in Vienna in 1791 and was buried in an unmarked, common pauper's grave.

Questions for your Journal

Take a few quiet moments to examine your present life from the viewpoint of its different strengths, weaknesses, directions and achievements. What have your special passions and contributions been? Now ask yourself the following questions:

- With my brief knowledge of the rays what could my personal soul purpose be?
- Is there a particular ray of aspect that seems to underpin my overall life plan?
- Am I reflecting a particular ray of attribute through my work?
- Has my predominant talent or gift been developed through my physical, mental, emotional or spiritual body, or from several of these working together?
- How can I use my knowledge of the seven rays to further my development?

Preparing For Ascension (A Study Course)

Part 10, Religion and Spirituality

‘Understanding the power of beliefs and the power of the mind, both individually and en-masse, is the most pressing and crucial issue for humankind to grasp.’

The path to Empowerment, by Barbara Marciniak

We are living in a time of shifting paradigms. Many of the established religions and churches are currently witnessing an erosion of their membership, as people look elsewhere for answers to their contemporary problems. Pamela Richardson suggests that, ‘Churches are empty for a simple reason. Informed people know that God operates an open, real-time, 24/7 free communication service across the entire cosmos. No elaborate buildings, man-made beliefs, rituals, hymns or fancy dress are required for access.’ While the traditional religions continue to lament their decline, the roots and branches of a vibrant new spirituality are forming everywhere. Another soul pathway is being chosen and experienced by many persons world-wide.

This new spirituality is expressing itself in the following ways: caring more actively for the environment, exploring Eastern religions and the practice of meditation, espousing social justice concerns, balancing male and female energies in all aspects of decision making, seeking a more abundant economic system for all, and employing peaceful negotiation as a counter-balance to warfare. The new spirituality is growing steadily and powerfully today as our established cultural, political and economic systems all appear to fail us. Because our contemporary experiences of alienation are so overwhelming, a deep desire for a strong personal connection to a sacred presence within us and to nature itself is driving these changes forward.

History reveals that during times of great change people head for the two extremes: either seeking the security of religious fundamentalism or a deeply personal spiritual experience. Without membership lists or even a coherent philosophy or dogma, it is difficult to define or measure the new spiritual movement. But in every city, many who seek greater insight and personal growth now cluster around metaphysical bookstores and internet websites, a spiritual teacher or an education/meditation centre.

This new spirituality is in a class by itself. Unlike most established religions it has no holy text, central organization, formally constituted clergy, no geographic centre, creed or dogma. It is a free flowing spiritual movement, a network of believers and practitioners who share somewhat similar beliefs and practices. Book and magazine publishers and a plethora of web sites take the place of a central organization. Seminars, conventions, books, informal study, prayer and meditation groups all replace traditional sermons and religious services. These new practices are often freely grafted onto whatever formal religious faith is still adhered to by re-focusing on the simple but profound truths that are commonly held, while pruning away the man-made dogmas, cultural symbols, beliefs and rules that divide and separate us. Many old outmoded teachings are already being discarded. The love-based empowering religious beliefs will be retained while the fear-based controlling concepts will fall by the wayside. In future, the religions that survive are those that are willing to expand

their philosophy and theology to incorporate the higher Creator truths. But before considering this further, let us first define a religionist and then a spiritualist.

A religionist is a person who follows a codified doctrine or dogma in blind faith without questioning it. The religionist also obeys a set of rules or a text (the Bible, Torah, Koran etc.) to guide one's every move. In the world of a religionist, the Creator is viewed as an all-powerful male being, singular in itself, one who rules over human awareness and watches every move to judge the worthiness of each participant. Those who are designated to speak for this power determine that which is right or wrong. The religionists believe that the Creator will do everything for them and if they give their best, their reward will be to ascend into heaven where joy and beauty abound.

A spiritualist is one who realizes that human society is in a constant state of evolutionary change, thus he or she must continue to resolve the possibilities that every new opportunity brings. As each life experience contains a learning lesson, the self-imposed beliefs of others must not be allowed to dissuade the potentiality of one's evolution. To the spiritualist, the Creator is the Omni Presence of all light in creation and is held within each human and all things that exist. It's not enough to know that God is in everything, but that God is everything. In order to return to the fullness of the Creator's Light, the learning of all lessons must be experienced with every possible encounter met and completed. Each one must develop fully and evolve through the awakening of the love essence within.

The religionist believes in the 'Spirit of One,' the acceptance of a fixed belief as the universal ideal for all. Against the walls of established dogma new experiences, awareness and teachings frequently collide thus new insights are excluded. While these people worship, study and strengthen their minds, obedience to the rules and defense of the walls becomes their purpose. Militancy is their virtue and evangelizing for converts their activity. Fear and prejudice against others frequently results. The motto of the religionist may be, 'Only we have the truth.'

The spiritualist believes in the 'Oneness of Spirit.' The new spirituality is the opposite of established religion in that it is holistic rather than dualistic, incarnational rather than transcendental, inclusive rather than patriarchal, and democratic rather than hierarchical. Since each human soul is known to be a particle of the Creator's Light we must return to a remembering that all was brought to life in love. One believes and knows that separation from the Creator's essence is only an illusion. We then understand that we have never left the Creator's Light because we are that very Light ourselves. The spiritualist will not impose a set of beliefs upon another as it is believed that the Creator wishes to experience infinite variations on the theme of spirituality. The motto of the spiritualist may well be, 'Let all the flowers bloom in their individual truth and beauty.'

The Buddhist concept of the Middle Path is very consistent with the new spirituality that is emerging today. The middle path is inclusive of the opposites without being controlled by one or the other. It values both the extremes, positive and negative. The new spirituality that is seeking to manifest is a challenge to the consciousness of people who are caught up either in the old religious dichotomies, or in reactions

against the old style religions. The traditional religious dichotomies describe reality in terms of right and wrong, good and evil, with specific belief systems clearly defining which is which. Those who take the opposite stance of discrediting these views, maintain that there are no such objective standards, or at least not in the way they are traditionally defined.

Instead the new spirituality avoids any judging of opposites and finds value in all expressions of life. It understands that whatever exists is part of the whole, and therefore is meaningful in terms of potential learning for us humans. Much of what people see as wrong or evil is a great challenge to our selfishness and ignorance, urging us toward compassion and understanding. It is not a matter of identifying what is wrong and trying to eradicate it, but to discover what the lessons are and then learn from them. Then through our learning we are capable of expanding our consciousness and being of greater service to others.

The Great Creator, our Father/Mother God, does not care which religion we practice or what we espouse as our personal beliefs. We are known to God only by our radiance, and by the love/light we freely give forth. This is determined by our love for the Supreme Being, our desire to personally know the Creator, an acceptance of the intrinsic goodness of humankind, and the priceless values of love, harmony and service to others.

In our daily lives many of us freely assume our own co-creative powers and honor our own creations by choosing to experience different journeys on the Earth plane. And within the great Creator's light of which we are all a part, and there is only the unity of love, then we might perceive this experience as a matrix in space and time wherein humanity is encouraged to experience and play out every possibility. A new sense of responsible freedom will emerge as we acknowledge the Creator's respect for the free will decisions of all its creations. And so the choice of the religionist is one journey and the choice of the spiritualist is another. In our Father's house there are many mansions and the focus and experiences of either journey can be freely chosen for the particular growth possibilities each provides. Neither one journey is better than the other as all paths hold the potential to lead us to the fullness of the Creator's light and love.

Questions For Your Journal

1. Do I manifest ways of acting or presenting myself that foster a deliberate sense of separation between me and others persons or groups of people? Name several.
2. What beliefs do I hold that feed my sense of separation? Where did they come from: family, church, friends, the media, or others? Write down my findings.
3. While I am not required to 'like' or choose to associate with everyone I meet, am I able to respect these persons by extending kindness and courtesy to them?
4. Am I able to see the good in those around me while allowing them to choose and follow their own path?
5. Am I able to set my personal boundaries by not allowing others to deter me from following my own path?

Preparing For Ascension (A Study Course)

Part 11, The Power of Our Mind

In these current times many wonderful avenues of learning and information are making themselves freely available to us. New ideas about personal growth and dynamic forms of spiritual development can now be accessed through a plethora of seminars, workshops, classes, books, magazines, CDs and the internet. Seek out these new opportunities and be prepared to step away from your traditional comfort zone, as many of these new practices will contribute beneficially and positively to the raising of your consciousness. Greater knowledge and positive experience begets a growing awareness, which always leads into an expanded state of consciousness.

So many times we've all experienced an urge to take a different pathway or to select another track on which to move ahead in our lives. Equally we may wonder how a beneficial future experience, one that we truly desire, can actually be attained. We know that energy always follows thought and that every intentionally focused thought, results in its manifestation at some future time. Our quantum universe allows for multiple parallel realities to exist simultaneously, to accommodate our various individual thought selections. And every time we formulate a clearly focused thought intention, we select that particular pathway or probability field which we will then experience.

We are constantly interacting with probability fields whether or not we are aware of them. When we become clear about the end results we prefer to experience, our thoughts will immediately interact with the energies that are already in motion. Perhaps there is a difficult experience unfolding for you and if so, you can interact in an instant to initiate the vision of a different outcome. You are never without power in any moment. Remember too that if a strong emotion accompanies your thought, its results will return to you more quickly. Through the process of Master Minding you can take the conscious steps to deliberately select more of what you want and choose to experience.

Master Minding is not about striving for perfection in each moment but it's about fine tuning the future you want to experience by using your power of thought. What course do you want to manifest in the immediate future? You choose and create it by 'seeing' a different outcome. The 'how' of this will reveal itself either as an inspired action to take, or will arrive as something different from what you initially thought would occur. Think of all your future realities as one immensely shimmering, dancing probability field. If you sense a glimmer of a future you do not want to happen, recognize that you are part of this field, make a conscious decision not to experience it, and know that you can successfully co-create a different outcome.

An interesting example of this process comes from the Louisa Rhines collection, *Hidden Channels of the Mind*. In it a seasoned soldier of WWI noticed that every time one of his buddies reported having a hunch that his 'number was up,' he was unfortunately proved to be correct. Usually he was seriously wounded or killed shortly thereafter. When this soldier had a foreboding that he was in for a hit he worked hard to shake the feeling. Try as he might was unable to shake it off so he began to readjust his thoughts about the probable event. He tells us, "I began to hope

in my mind that I would not be crippled so as to be a burden to anyone. Over and over I mentally rejected wounds to this and that part of my body, until finally I settled for a flesh wound in the back of my left shoulder.” Two days later the soldier sighted a small knoll he had been ordered to take and recognized that this was the place where ‘it’ would happen. Shortly after the battle began he took a hit. A piece of shrapnel had made a severe cut in the back of his left shoulder.

Since we have been given the power to actually co-create and influence our own existence, why do we so often fail to achieve the results that we desire? Is it the structure and formulation of our thoughts themselves that are the major contributing factor? How many times have you or others hoped for, wished for, wanted or needed something and still have never received it?

I wish I could find a loving partner – I hope that I’ll earn a better income – I want an interesting, more rewarding job – or I need a holiday but can’t afford the time right now. By simply thinking or verbally expressing these sorts of thoughts, we command into our lives the experiences of hoping, wishing, wanting or needing. If we wish we could earn more money, the creativity of our quantum selves and our thoughts will remove money in order to give us the experience of wishing for more money. Instead we must command changes to our reality that relate to what we are actually being, rather than to what we are wishing for.

If there is something we would like to experience don’t want it, simply choose it. We can turn the situation around by thinking in the most positive way. Be sure to preface your request with the words, ‘for my highest good and the highest good of all.’ Also ask or command within a specific time frame so that results will be manifested when you need them. Such words as: now, by the end of the month, at the beginning of next year, etc. should always frame the request. To give added impetus, visualize your receipt of the request while feeling the positive emotions that will accompany it. Consciously use strong, active verbs and use each comand after careful consideration.

We can all create the best and most positive outcomes for ourselves and others. Within our quantum universe we have been given the powerful gift of free will which allows us become a co-creator. Now we must develop the spiritual maturity and wisdom to proactively take charge of our lives and our world. We must hold our most positive vision and focus on the highest goal so as to interact more powerfully with the future that we choose to experience.

Questions For Your Journal

List several things or events that you wanted but that never seemed to materialize. Select one or two probable futures and bring these into manifestation by using a positive more focused command. Write down the date you made the request and the date on which you received the results. Be sure that it is always for your highest good and that of others. Also keep your requests reasonable for choosing something ‘totally over the moon’ may not be desirable or achievable for you to experience.

Preparing For Ascension (A Study Course)

Part 12, Our Magnificent Purpose

“We are the bees of the invisible
We madly gather the honey of the visible
To store it in the great golden hive
Of the invisible”

(Rainer Maria Rilke)

An amazing truth occurs to those known as quantum physicists, in that nature's invisible energy: photons, electrons and atoms move through space in waves, just the way that we would visualize a wave in the ocean. They all move that way until someone observes them. But when someone watches, the wave collapses and a particle, the smallest bit of matter, appears to pop out of nothing. Only when the electron or photon is observed does this occur. If no one is watching the wave form exists, until someone looks and then the particle exists. Physicist John Wheeler states that it is only the presence of conscious observers in the form of ourselves that have collapsed the wave function and made the universe exist. Without the observer there can be nothing. The collapse of the wave function happens to atoms, electrons and photons, the smallest building blocks of matter. Within us the wave function of atoms, electrons and photons collapses whenever we watch, observe or meditate. Science says that the electron waves on earth collapse because the entire universe is looking. Stephen Hawking then makes the startling statement that there must actually be something outside the universe to look at the universe which collapses its wave functions. You look at yourself, the universe looks at you, - but who is looking at the universe?

In 1957 at Long Island's Brookhaven National Laboratory what could be the most unheard event of the previous century occurred. Two Chinese Nobel Prize physicists, Tsung Dao Lee and Chen Ning Yong together with their nuclear physicist partner, Madame Chien-Shiung Wu, proved that consciousness exists in matter. This exceptional team proved that radioactive cobalt can distinguish left from right. In the emission of its electrons the cobalt appears to be able to make a choice between which direction it will take. The conclusion suggests that there may well be a universal mind pervading all sub-atomic particles from deep within all matter.

We have also learned that when scientists perform experiments at the microcosmic level, their thoughts and presence in the lab influence the experiment. If they intended a positive result to the experiment and were present during it, this is the result they achieved. When they did the exact experiment again, and wished for a negative result, the result was negative. Thus it seems that awareness (consciousness) directs thought and thought directs life-energy. Today our theoretical physicists all believe that the universe is both conscious and supremely intelligent and that our thoughts and observations can influence its unfolding. We are not all here by chance and there is a magnificent intelligence overseeing and interpenetrating all of existence.

Theorists and scientists also suggest that the entire cosmos is an integrated system that is deeply and totally unified in some mysterious way. Immense levels of energy flow constantly through the universe and continuously regenerate it. As physicist Brian

Swimme describes it, “The universe emerges out of an all-nourishing abyss not only 15 billion years ago, but in every moment.” Thus everything in the universe is a flowing movement that arises with everything else, moment by moment, in a process of continual regeneration. What’s more, the cosmos itself may be a hologram, such that each part of the flow as it continually recreates itself, contains in miniature the whole expanding picture. If the cosmos is a hologram, and most contemporary scientists now think that it is, all is within all - the totality is present within each part and within each part fully connected to the whole.

Contemporary scientific study and research is also supporting this concept. Rupert Sheldrake, an English biologist and Matthew Fox, a lecturer in science and spirituality both agree that in our current millennium we need a fresh vision - that of a new animism. Animism is the belief that the entire universe itself and all natural objects within it contain some form of a soul, therefore everything manifests some degree of consciousness. This new idea is sweeping our world, together with its accompanying sense of the holistic unity and grandeur of all creation. A new theory is also being developed that will unite science and religion with the sacredness of material creation. It is their present separation that underlies our current crisis of spirituality, of right living and our current ecological deprivation.

When our cosmos blossomed into existence from a small pinpoint some 15 billion years ago, it emerged out of an infinitely deep domain of Prime Creator God’s vast intelligence, creativity and energy. This ultimate, generative ground of our being provides the nutrients and light of the life force that continually sustains all of us and our cosmos as a unified organism. So self-reflective and co-conscious is our universe in all of its parts, that at a certain level of evolution, its organisms can achieve awareness of the universe and even add their productions to the mind of the whole. As we become aware of our participation in the immensity of consciousness, we begin to realize that each human body-mind is constructed so as to have the capacity to receive from the pulses of the universe, the knowledge and power to co-partner creation in each moment.

Our individual response to this truth must first begin with our acknowledgement of the Great Creator (Father/Mother God). Knowing that we are all part of this loving entity brings the realization that we are also all connected to one another. A different outlook then ensures, one in which we grasp the understanding of everyone’s place that exists alongside each of us. We are then responsible for one another because every one of our thoughts and actions will impact upon the whole. Knowing that we are all one and are inter-connected should elicit a feeling of love and appreciation for all of life. Our guides refer to this form of knowing as ‘oneness of beingness.’ It isn’t a warm, fuzzy feel-good mode of living but an absolute knowing that we are all one light, one race and one global family. And as there is only one Great Creator source it seems arrogant to presume that God does not speak to every gathering or unique spiritual path, race, country or language appropriate to their particular understanding. Our differences are territorial and political rather than spiritual – for we are all made in a similar likeness. Anything that divides us is someone’s fearful attempt to control the small view they hold of our Great Creator.

The new spirituality believes and teaches that Prime Creator (God) exists eternally as a singular disembodied entity – all intelligent, all powerful and all loving. But in order to evolve and experience everything, Prime Creator poured forth individuated sparks or particles of its essence. Within each of us is one individuated Creator spark, known as our soul. All humans are created in equal magnificence as radiant Divine expressions of God, the universal creative force. As extensions of our Creator we are born of the light and this supreme universal light is within us all. Our Great Creator then commanded each of us to go forth to create and experience all that we could ever envisage. And so it is that each one of us represents a portion of the Great Creator, an aspect to realize his potential, just as every aspect of life is an aspect of the Great Creator being expressed and experienced.

God says, **“This is the hidden purpose of my/our will: to create new worlds of experience that stimulate our continuing evolution. Without you I am unable to evolve – without me you are unable to exist. This is our eternal bond. It was and is my desire to evolve that gave you existence. We, collectively, are the conjoint vessel of creation and exploration. We are the boldness of the uncharted journey and the imaginative energy of the out-picturing of new realities. We are the image of an ascending, infinitely expanding spiral that is created segment by segment by itself. We are inseparable – each the window of the other.”**

Quotation attributed to the Prime Creator and drawn from Chamber twenty three of The Wingmakers.com

Questions For Your Journal

As this is the concluding chapter of the Preparing For Ascension study course, it may be timely to reflect and read your responses to the journal questions. It is my hope that you have found this course to be an enriching experience – one that has contributed to your growth. Copyright restrictions have been removed so this material can be downloaded, printed, and freely shared. All I ask is that authorship be acknowledged. Namaste.

About The Author



Mary Mageau is an Australian spiritual teacher and author. She was first introduced to the practice of meditation at the Benedictine Priory of St. Scholastica in Duluth, Minnesota. This simple tradition of silent, contemplative prayer (called Divine Listening by St Benedict) was recovered by the Benedictine Order in the teachings of the first Christian monks - the Desert Fathers.

In 1987 Mary experienced a renewed spiritual awakening that led her into the study of meditation as it was taught by the Buddhist and Indian traditions. In her desire to share this empowering practice she has given talks and taught many classes in meditation and spiritual awakening through the Queensland University of the Third Age and The Pine Rivers Community Education Program. Mary's classes focus on merging two great meditation traditions - the contemplative paths of the West with the classical meditation practices of the East.

Mary has regularly contributed articles to spiritual and metaphysical web sites, magazines and journals. Her two paperback books published by Boolarong Press include: *Insights – For an Awakening Humanity* (2004) and *A Little Book of Living Spiritually* (2005). Grevillea Records has recorded and produced her audio CD entitled, *Journey Into Meditation*. Now in its third printing the CD is designed to support individual and group meditation practice. Her other free E-books, can be accessed through the following link:

http://www.thecominggoldenage.com/Preparing_For_Ascension.htm

Email: km3highnote@bigpond.com

3

Philo of Alexandria and the Logos

with introductory lecture on Philo of Alexandria (ca. 30 B.C.-ca. 45 A.D.)

The Logos is the Pleroma's heart language of Creation. Philo set it into the words of ancient Greek philosophy around the time of Christ, merging Jewish and Hellenistic wisdom into a new synthesis, a philosopher of Hellenistic Judaism who, altogether, remained unique. The Johannine turn of Byzantine intellectual history (see in my vol. 1) is a popular version of his perceived system, enriched by the Christian Transfiguration motive. The system is, typologically in modern terms, a linguistic expansion of classical Athenian metaphysics (Aristotle). Philo has been little understood (cf. the rationalizing disconnect of: Erwin R. Goodenough; *An Introduction to Philo Judaeus*; 2nd edition, Oxford 1962. The subsequent modern secondary literature has become more open to the spiritual overtones of Philo, already hinted at by Goodenough in his final chapter on Philo the mystic. A mystic would, thus, be one growing in the Logos, a bilingual of two worlds.

The Logos is being recognized as a special type of language, or, similarly, as a special type of medium. The notion in Philo's usage points toward a spiritual media theory. It generated continuity of thought. See: David Robertson; *Word and Meaning in Ancient Alexandria, Theories of Language from Philo to Plotinus*; Aldershot, Burlington 2008.

The Logos is a theologically delicate notion on the division line between Byzantine and western sacred wisdom. More than a language theory, the Logos is, in my opinion, an actual energy language at the level of theory, theory being a word meaning from its ancient Greek root, inner vision, which involves inner light (such as, in the transition of young school children from the auditory medium of spoken language to the visual, and internal quasi-visual, medium of read and written language.) The media shift of the Logos involves an increase of the inner mental light quotient.

On the side of primary philosophical writing on the Logos today, one philosopher has caught my attention, not only due to the volume of her output, but also due to its otherwise not exactly well represented subject matter of inner light. She is Anna-Teresa Tymieniecka (1923-2014), who founded the World Phenomenology Institute and was a long-time and possibly close friend of Pope John Paul II. See, presently, in her vein: *Analecta Husserliana, The Yearbook of Phenomenological Research*, volume CXIX, *The Cosmos and the Creative Imagination* (2016). Her Philonic Logos, life and light kaleidoscope is more prominent in earlier volumes than in this one (e.g. *Analecta Husserliana* 38, 1992), even though this one does not run shy of mentioning the "subtle light of the imagination" (p. 6). See: her Wikipedia article. If one has the feeling while reading Philo that, intellectually, he left many things open still to be filled in, one may turn to this remarkable leading philosopher and organizer of philosophy of the twentieth and twenty-first centuries. Given that, the point for us today may be the *art of reading* Philo in a refined way appreciating the much more differentiated world of concepts that we have compared with that in Philo's time.

Two translated French monographs on Philo of Alexandria are:

Mireille Hadas-Lebel; *Philo of Alexandria, A Thinker in the Jewish Diaspora*; Leiden, Boston 2012

Jean Daniélou; *Philo of Alexandria*; Cambridge 2014

Presumably not unintentionally, Hadas-Lebel in her Preface writes (p. xi): “Early Christianity is indeed the vector by which the extensive Greek corpus of this Alexandrian Jew reached its readers.” That is a statement to think about. It may connote very much, more than we actually know. Can Philo step into the imagined footsteps of really nonexistent earliest Christian written source material? Doubtlessly, Philo was no Christian by any church affiliation. He was no acquaintance of Jesus. He was a Hellenized Jew in Alexandria, the north Egyptian center of learning of the entire Roman empire, with its famous library. Apparently, however, very early Christians liked to read him (as far as they could read). Certainly, he spoke to their still mostly Jewish identity. Jerome had him, and modern scholars have painted him like, a Church Father. Chronologically, he would have been the first. If Philo had, by chance, been part of a Christian social network, which he was not, then Philo would be known as the first Church Father; and his writings would be the foundations of earliest Christianity as far as writings can carry, apart from a misguided charismatic person cult. What a difference to the later rigid dogmas that are an insult to sentient beings! Perhaps, Philo was just lucky, so his writings never needed to be buried in a jar for safe-keeping. Readers who feel attracted to the Johannine corpus (written by at least three anonymous authors) in the New Testament will like him especially since he is the intellectual behind that corpus.

Any viable new philosophy must be based on some innovation of method. Philo, who was well-to-do, was passionate to explain the Jewish Bible to his fellow Jews. His innovative step was to inaugurate an allegorical method of interpreting the Jewish sacred scriptures. Practically all his writings have that as their basis. Prior to Philo, this method was reserved to classical myth at the core of Greco-Roman culture. Alexandria was the place to take such a step. That was just one step away from the emerging primitive Jesus allegory, see: William Benjamin Smith; *The birth of the Gospel: A Study of the Origin and Purport of the Primitive Allegory of the [sic!] Jesus*; New York 1957. Smith makes, in particular, one very pointed comment about the Gospel of John, *supra*, pp. 122 sq.):

“The writer of the Fourth Gospel ... cares little or nought for what any other evangelist may have written or thought ... At times his Gospel affirms events which the Synoptic statements render impossible; at other times we have seen the claims made in this Gospel reduce to absurdity the statements of the Synoptists... In his own esteem neither he nor any other evangelist was recording history; they were painting doctrine.”

If very early Christians were readers of Philo, we should not be surprised if they put to work his allegorical method, originally the allegorical method of Homer interpretation, to envision the Jesus on whom written sources were silent. This tendency shows most clearly in the New Testament writings of the purported author John. The greatest allegory was the combination of the Jesus allegory with the Jewish genre of the Apocalyptic, with the allegories Son of Man/Son of God not far behind. Why would God, who is One and Unique, and who cannot double her/him/itself, want to procreate (by siring a “son”, or even an “only son”) in the first place? Philo, subtle, never penned such patent nonsense, even though he uses the terms, Father, and, Son.

An aside: The “Father” myth of Catholic faith has been caricatured wickedly in the 2011 film “Paul”. On the surface, the film is a science fiction film. The alien, named Paul, is on the run from agents of the U.S.

government. The fact that Paul is an alien brings up the the father of Ruth Buggs against Paul. Father Moses Buggs, a ranting drunkard and gun-toting Christian fundamentalist moron, now also chases Paul. During the chase, Paul cures Ruth's blinded eye. When all come together at the Devil's Pulpit, things are tight but go well, until the idiot Father jumps in and shoots his gun at Paul. Paul is saved because Graeme jumps in front of him. Graeme dies from the bullet, but Paul brings him back to life at the risk of his own life. Then the idiot Father cries out something like: "Miracle, miracle!" That is a better version of the theology of Paul for our times...

Back to work: Two remarkable peaks of scholarly achievement of the twentieth century are dedicated to Philo, testimony to the great effort that it takes to understand the Proto-Christian Hellenized Jew, Philo:

Harry Austryn Wolfson; *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam*; volumes 1, 2; Cambridge, Mass. 1962, third printing, revised

Ronald Williamson; *Jews in the Hellenistic World: Volume 1, Part 2: Philo* (Cambridge Commentaries on Writings of the Jewish and Christian World); Cambridge 1989

Wolfson structures Philo's thought in his presentation thus, that God is above Plato's ideas, and that the ideas are the same that is designated by the scriptural term, "powers", supra, vol. 1, pp. 200 sqq. Since Philo does not accept the absolute transcendence of God, he posits a mediator, which is the Logos. That coincides with the middle level of the ideas/powers. This structure comes out with great clarity in Wolfson. Philo, throughout, being Jewish, retains the good sense of maintaining a God who may be personal but is not human. Wolfson's main idea is that Philo founded religious philosophy, a new receptive way of philosophizing on extra-philosophical scriptures. That is, in sum, the starting point of, or parallel to, emergent Christianity, of what would later degenerate into rigid doctrine, into a shell devoid of individual free spirituality, and what is today collapsing. Philo of Alexandria holds many keys for the answer in quest.

The ultimate model for Philo's philosophical structure is the demiurge in Plato's Timaeos, approximately the same as, world soul, related to Aristotle's "unmoved mover" in Metaphysics, book lambda. Philo attains greater clarity than Plato and Aristotle that the demiurge/world soul/Logos/unmoved mover is not God, a position facilitated by Philo's Jewish religion. The distinction is pre-existent in Plato since the demiurge is not the same as the Idea of the Good, while Aristotle draws a total blank on that distinction. One could summarize Philo in the sentence that the Logos is of God for God's self-manifestation to individually free man. With such a summary, however, one must beware not to overstep the narrow limits that all ancients had in recognizing man's individual free will as the foremost principle of being. The west gained an inkling of that key notion only in the Middle Ages through Christianity and then, particularly, in the Reformation. Ancient Greek elite concepts such as theosis had little to do with our notion of everybody's individual free will, even though the concept, theosis, is a good indicator for tracing the deep semantic transformation in the Byzantine millennium. Philo is thereby, strangely, a philosopher for our times.

The following is a concise introductory lecture on Philo, namely, lecture one in: Charles Bigg; *The Christian Platonists of Alexandria, Being the Bampon Lectures of the Year 1886*; Oxford 1913, pp. 25-62.

LECTURE I

In the beginning was the Word, and the Word was with God, and the Word was God.—ST. JOHN i. 1.

I PROPOSE to offer in the Lectures, which I am to have the privilege of delivering, a contribution towards the history of Alexandrine Platonism in the Christian Church. It will be my endeavour to sketch the conditions out of which it arose in the teaching of Philo and the Gnostics, to describe its full development in Clement and Origen, to measure its reflex action on Pagan religion and philosophy, and in conclusion to estimate the value of its results, to ascertain, as far as may be, the services it was enabled to render to the Church and to humanity. It is not possible within the limited time at my command to reap the whole harvest of a field so large and so fruitful. But I shall be able at any rate to show what profit is to be looked for. And though we can only follow the main outlines of the subject, we shall succeed perhaps in gaining a just conception of a great crisis in the history of the Church, and of the great men who played a conspicuous part in it.

It was not without reason that the first systematic attempt to harmonize the tradition of faith with the free conclusions of human intellect was made neither at Rome nor at Athens, but in Egypt. Yet it is not to the famous University that we must look for its source.¹ Alexandria still possessed its three great

¹ The history of the Alexandrine University may be read in Matter *Histoire de l'École d'Alexandrie*, 2nd ed., Paris 1840, or in Parthey's

royal foundations, the Museum, the Serapeum, and the Sebastion; its three libraries, its clerical heads, its well-endowed staff of professors and sinecure fellows. Nor did these misuse their advantages. Though the hope of imperial favour drew the more ambitious teachers of philosophy and rhetoric irresistibly towards Rome, letters were still cultivated, and the exact sciences flourished as nowhere else by the banks of the Nile. But the influence of the Pagan University upon Christian thought was distant and indirect. The Greek professor, throned beneath the busts of Homer and Plato, regarded himself as an apostle of Hellenic culture in the midst of an alien and barbarous race; and though a few, like Chaeremon,¹ may have bestowed serious attention upon the monuments of the Pharaohs, the impulse would scarcely have passed the limits of a learned curiosity had it acted upon the Greeks alone. [It was in the mind of the Jew that Eastern and Western ideas were first blended in fruitful union.]

The Jews of Egypt, if we may credit Philo, numbered not less than a million souls. In no city of the Empire were they so wealthy or so powerful as at Alexandria.²

excellent little book, *Das Alexandrinische Museum* Berlin 1838. There is some interesting information in Mommsen's fifth volume. The 'sinecure fellows' are the ἀτελεῖς φιλόσοφοι [rather, 'exempt from public burdens': see Hatch *Organisation of the Early Christian Churches*, ed. 2, p. 145, note 4]. Hadrian gave one of those places to a successful athlete; see Parthey p. 94. I infer that the Sebastion or Claudianum had a clerical Head: there is no doubt that it was so in the case of the Museum or the Serapeum; cp. Mommsen v. 569, 579.

¹ According to Mommsen v. 579, Chaeremon was an Egyptian. See Müller *Frag. Hist. Graec.* iii. 495. [Apollonides (Horapion) wrote about Egyptian mythology: Theophilus *ad Autol.* ii. 6.]

² [On the Jews in Alexandria, see Schürer *History of the Jewish People in the time of Jesus Christ* II. ii. 226 sqq. (Eng. transl.)]

Of the five regions of the town two were almost entirely given up to them, and they swarmed in the other three. Many dwelt in the country districts also, and the convents of their Therapeutae were to be found in every nome.¹ They had their own senate and magistrates, who apportioned the taxation and settled the disputes of the community. They enjoyed the rights of isopolity,² standing on an equal footing with the Greek burgesses, and possessing immunities denied to the native Copts. It is probable that the great corn-trade offered them facilities which, with the commercial genius of their race, they were not slow in turning to profit. In more than one respect their position offers a striking resemblance to that afterwards enjoyed by their countrymen in Spain.

For our present purpose the first great event in their history is the translation of the Hebrew Scriptures into

¹ Philo *De Vita Cont.* 3. [Schürer, II. ii. p. 218, iii. p. 358, regards the *De Vita Cont.* as spurious and the Therapeutae as Christian monks.] (On the other side see F. C. Conybeare *Philo: About the Contemplative Life* Oxford 1895.)

² As to isopolity, see Dähne *Geschichtliche Darstellung der jüdisch-alexandrinischen Religionsphilosophie* i. p. 19. Egypt was governed by the Emperor as a crown colony, and the dignity of all citizens was lower there than in other provinces. But the Jews possessed the same privileges as the Greeks. Burgesses were scourged when necessary by different officers, with a different kind of rod, from the Coptic non-burgesses. Philo complains bitterly that Flaccus had ordered eminent Jews to be flogged like Copts, and not ταῖς ἐλευθεριωτέραις καὶ πολιτικωτέραις μάστιξιν. Tiberius Julius Alexander, a Jew and nephew of Philo, attained to the equestrian dignity and was made governor of Egypt by Nero, though at the cost of apostasy (Jos. *B. J.* ii. 15 § 1). A vivid picture of the numbers, wealth, privileges, and unpopularity of the Jews in Egypt will be found in Philo *In Flaccum*. See Siegfried *Philo* p. 5; Dähne *op. cit.* i. 16 sqq. For the magnificence of the Onias Temple at Leontopolis and the great Synagogue at Alexandria, see Delitzsch *Zur Gesch. der jüdischen Poesie* pp. 25 sqq.

Greek. In whatever way this most ancient and famous of all Versions came into existence, whether it grew up gradually out of the interpretation of the daily lessons, or was made by the order and under the patronage of Ptolemy,¹ it gave the signal for a remarkable outbreak of literary activity. So far as this was apologetic and propagandist, a branch of that new-born zeal which compassed sea and land to make one proselyte, its history, character, and effect on pagan life and literature,

¹ The story of Aristeas has long been given up. Even that of Aristobulus appears to be now generally rejected. According to the latter the translation of the Law was made by the order and at the expense of Ptolemy Philadelphus, whose instigator and agent was Demetrius Phalereus ; Eus. *Praep. Ev.* xiii. 12. 2. But, as Scaliger first pointed out, Hermippus, a writer of very good note, relates that Demetrius Phalereus was banished by Philadelphus, whose succession to the throne he had endeavoured to prevent. This error discredits the whole statement by Aristobulus, and it is accordingly more than doubtful whether the translation of the Pentateuch was in any way encouraged by Philadelphus, though such a work suits very well with his general character as a magnificent patron of literature. Hence by some the translation is supposed to have grown up gradually out of a custom introduced by Ezra. By the side of the reader of the Law stood an interpreter (Meturgeman) who translated the lesson from Hebrew into the vernacular tongue. See Delitzsch *Zur Geschichte der jüdischen Poesie* p. 19 ; Redepenning *Origenes* ii. 158, 217 ; Siegfried *Philop.* 7. It is certain that the Septuagint Version was made at different times by different hands. The Pentateuch, the oldest portion, dates from the first half of the third century B.C. ; the Hagiographa, the most recent portion, was in existence about 150 B.C. Schürer (*History of the Jewish People* II. iii. p. 161) says nothing about the Meturgeman, but regards it as clear that the translation was originally a private work, and gradually acquired official recognition. Tischendorf, *Proleg. in Vetus Test. graece*, leaves the question of Ptolemy's co-operation undecided. Edersheim, *Life and Times of Jesus the Messiah* i. p. 26 sq., accepts the account of Aristobulus as substantially correct, and thinks that the whole translation was completed by 221 B.C. at latest. (For a later discussion see Swete *Introduction to the Old Testament in Greek* pp. 9 sqq., 501 sqq.)

interesting as they are, lie beyond our scope.¹ But side by side with this outward aggressive movement ran another and a different one, the object of which was to appropriate Greek wisdom, and to justify the appropriation; to reconcile Judaism with the culture of the Western world. Even before the completion of the Septuagint this tendency was at work. Platonism is discoverable in the Pentateuch, Stoicism in the Apocrypha.² It is probable that every school of Greek philosophy, except the 'godless Epicurean', had its representatives among the Alexandrine Jews. But the favourite was Platonism as it was then understood, Platonism that is to say hardened into a system, filled up and rounded off, in its theology with Peripateticism, in its ethics with Stoicism. The myths of the poet-philosopher have become dogmas, and the central point of the whole is the enigmatical *Timæus*.

But in yielding thus to the fascinations of Greek

¹ The student will find full information in Schürer.

² The extent to which the translation of the Hebrew books is coloured by Greek philosophy is matter of doubt. Dähne, ii. 11 sqq., and Gfrörer, *Urchristenthum* ii. 8-18, find many traces of adaptation which are disallowed by Frankel, Zeller, and Siegfried. But Siegfried admits that in Gen. i. 2 ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, there is an unmistakable reference to the κόσμος νοητός. The difficulty of decision arises in part out of the fact that many ideas were common to the Rabbinical and the Hellenistic schools. But the statement in the text that the work of the latter was facilitated by the LXX translators is amply borne out by the way in which the LXX (i) avoid anthropomorphic phrases—thus the 'repentance of God', Gen. vi. 6, disappears; (ii) substitute θεός and κύριος for the Tetragram; (iii) introduce the later doctrine of Guardian Angels, Deut. xxxii. 8: this verse in its Septuagint form became in fact the foundation of the doctrine which, if Rabbinical, is also certainly Platonic. The influence of Platonism and Stoicism on the Book of Wisdom and 4 Macc. is unquestioned: see Siegfried *Philo* pp. 6 sqq.; Schürer II. iii. pp. 233, 245.

wisdom the Jew stumbled on many difficulties. His own Scriptures he had been taught to regard as divine and sufficient. If the doctrines of the Academy were true, they were true only in so far as they coincided with the word of God. Thus it became incumbent on the party of the new learning for the satisfaction of their own conscience to find Plato in the Law, and for the satisfaction of their more scrupulous countrymen to find the Law in Plato. These objects, though to some degree facilitated by the Septuagint translators themselves, could only be fully secured by violent means. Hence the fable of Aristeas, which, transferring to the Greek text the literal inspiration claimed for the Hebrew,¹ rendered possible the application of those modes of interpretation by which any language could be forced to yield any sense desired. Hence again the fiction of Aristobulus,² which asserted the existence of a previous and much older translation of the Law. By this means it was possible to argue that Plato was but 'an Attic Moses',³ and a swarm of treatises on Plagiarism solaced

¹ <But see Swete p. 14.>

² Eus. *Præp. Ev.* xiii. 12. This positive statement is a pure fiction (see Ewald *Gesch. des V. I.* iv. 337, ed. 1864), made for the purpose of supporting his assertion that the peripatetic philosophy was based upon the Law and the Prophets; cp. Clem. *Strom.* v. 14. 97. For the character and influence of Aristobulus, see Valckenær *Diatriba*; Dähne ii. 73 sqq.; Ewald; Zeller iii. 2. 219 sqq. Schürer (*History* II. iii. p. 242) defends Aristobulus against the charge of forgery, maintaining that he was himself deceived by the adulterated passages which he quotes. Cobet holds the same view; see Preface to Dindorf's edition of Clement, xxv. But there is no ground for it.

³ The phrase is ascribed to Numenius by Clement, *Strom.* i. 22. 150. Eusebius, *Præp. Ev.* xi. 10. 14, only says that it is with good reason attributed to Numenius. But Clement's language is so clear and positive (Νουμηνίος... ἀντίκρυς γράφει) that Schürer (II. iii. p. 319) cannot be right in doubting whether that philosopher was really the author of the phrase.

the weaker brethren with ample proof that all the best sayings of all the Greek philosophers were 'stolen' from the Jew, and might lawfully be reclaimed. Thus fortified the Hellenizing party moved steadily onward in the development of those ideas, which we now associate with the name of Philo, because he is to us their sole exponent. But in truth even the Logos doctrine, the keystone of the whole structure, was already in place when he took up the work.¹

It is only in a peculiar sense that Philo is to be called a philosopher.² His works form a discursive commen-

¹ Siegfried p. 223 'Dass er auch hierin Vorgänger hatte, deutet er selbst an. So erwähnt er *de somn.* i. 19 (i. 638) eine ältere Auslegung von Gen. xxviii. 11, welche den λόγος auf den Logos bezog'. Zeller, iii. p. 628, insists upon the remarkable passage in *de Cherubim* 9 (i. 143) where Philo speaks of both doctrines, that of the Two Powers and that of the Logos, as given to him by special revelation. Philo, however, may mean only that the conviction of their truth and the sense of their full import were imparted to him in a divine ecstasy, as the knowledge of Christ was given to St. Paul in the same way.

² My guides to the understanding of the text of Philo have been Dähne *Geschichtliche Darstellung der jüdisch-alexandrinischen Religionsphilosophie* Halle 1834; Grossmann *Quaestiones Philoneae*; Zeller; and Siegfried *Philo von Alexandria als Ausleger des Alten Testaments* Jena 1875. The last is excellent and indispensable. All other authorities on the subject will be found in Siegfried or in Schürer, by whom the list of German literature is continued down to the present year. I have seen also the French writers Réville, Soulier, Vacherot, Simon. (See E. Bréhier *Les idées philosophiques et religieuses de Philon d'Alexandrie* Paris 1908, and the bibliography prefixed: and add C. G. Montefiore *Florilegium Philonis* in *Jewish Qu. Rev.* vii. pp. 481 sqq.; H. E. Ryle *Philo and Holy Scripture* London 1895; H. Windisch *Die Frömmigkeit Philos und ihre Bedeutung für das Christentum* Leipzig 1909; N. Bentwich *Philo Judaeus of Alexandria* Philadelphia 1910; L. Cohn *Die Werke Philos von Alexandria in deutscher Übersetzung*, of which two parts have so far appeared, Breslau 1909, 1910; J. H. A. Hart *Philo of Alexandria* in *Jewish Qu. Rev.* xvii. pp. 78 sqq., 726 sqq., xviii. 330 sqq., *Philo and the Catholic Judaism of the First Century* in *Journal of Theol. Studies* xi.

tary upon the Law, taking up point after point, not in their natural order, but as they spring out of the text before him. And his object is not to investigate but to harmonize. The idealism of Plato is to be discovered in the history of the Patriarchs and the precepts of the Law, and is amalgamated with the products of Rabbinical speculation. The religious interest is with Philo the predominant; hence he starts not with the analysis of the act of knowledge, but with the definition of God. On this theme two very divergent views were entertained. Some of the Rabbis, relying upon those passages of the older Scriptures, where the Deity is spoken of as wearing the form and actuated by the feelings of humanity, were Anthropomorphists,¹ and they expressed this opinion in the simplest and most direct fashion. Others, following the lead of the Prophets, and developing the conception of the Ineffable Name, refused to think or speak of Jehovah except as a pure spirit. 'God sees,' said one, 'and is not seen; so the soul sees and is not seen.'²

For the Hellenist truth lay wholly in the latter conception, which was maintained by the Peripatetic

pp. 25 sqq.) For the relation between Philo and Rabbinical speculation, a point on which I cannot pretend to form an independent judgement, I have relied implicitly on Siegfried, with some assistance from Gfrörer and Maybaum. I may refer the reader also to Dr. Edersheim's forthcoming article in the *Dictionary of Christian Biography* (iv. pp. 357 sqq.), the proof-sheets of which I have been enabled to use by the kindness of the learned author.

Zeller, iii. p. 594, ed. 1852, rates Philo higher than does Dähne: 'Was den Philo von seinen Vorgängern unterscheidet ist die Vollständigkeit und Folgerichtigkeit, mit der er ihren Standpunkt zum System ausgeführt hat.'

¹ See Gfrörer *Das Jahrhundert des Heils* Stuttgart 1838, i. pp. 276 sqq.

² *Ibid.* p. 289.

Aristobulus, and developed by the Platonist Philo. In one remarkable passage he comments upon the words 'It repented God that He had made man'.¹ To accept such language in its literal sense is impiety greater than any that was drowned in the Flood. In truth God is not as man, is not as the world, is not as heaven. He is above space, being Himself Space and Place, inasmuch as He embraces all things and is embraced of none; above time, for time is but the register of the fluctuations of the world, and God when He made the world made time also. His Life is Eternity, the everlasting Now, wherein is neither past, present, nor future. He is unchanging, for the Best can change only by becoming worse, which is inconceivable. Change, again, is the shifting of relations, the flux of attributes; and God has neither relations nor attributes. Hence He has no name. Man in his weakness is ever striving to find some title for the Supreme. But, says Philo, 'names are symbols of created things; seek them not for Him who is uncreated.' Even the venerable and scriptural titles of 'God' and 'Lord' are inadequate, must be understood as metaphors, and used with reserve. The phrases that Philo himself prefers to employ are 'the One', 'He that is', 'Himself'. From all this it follows that God is incomprehensible. We know that He is; to know what He is transcends the powers vouchsafed to man.

Thus in the extravagance of his recoil from materialism Philo transformed the good Father and Lord of the Bible into the Eternal Negation of dialectics. But Philo, though he marked out the way for later transcendentalism, does not himself push his argument to

¹ *Quod Deus Immutabilis* 5 (i. 275) sqq. But I need not give detailed references for this section; see Siegfried 199 sqq., Dähne i. 118 sqq.

its extreme conclusion. He does not mean all that he appears to say.¹ The analytic method is Aristotelian rather than Platonic; and the influences of the *Timaeus*, of Stoicism, of the Bible, all combine as yet to modify its rigour. When Philo tells us that God has no qualities, we are to understand that He is immaterial, and can therefore experience none of these passions that attach to the body.² Hence again He cannot be said to possess any of those virtues that depend upon the regulation of the passions by the reason. But reason itself He possesses in the same sense as man.³ If He

¹ Dähne i. p. 127 sqq., regards Philo's conception of God as practical Atheism: 'Er philosophirte aber auch gar nicht (wenigstens nicht zuerst) im Interesse des menschlichen Geschlechts, dem er freilich auf diese Weise seinen Gott raubte, sondern lediglich im Interesse dieses Gottes selbst' (p. 136). Siegfried too thinks that he was only able to save religion by a want of philosophic perspicacity, which enabled him to mix up the Stoic doctrine of the Immanence of God with this theory of the Absolute without perceiving that the two were irreconcilable. It is certain that Philo often speaks of God in Stoic language, advancing at times to the very verge of Pantheism; Siegfried p. 204, Dähne i. 280 sqq. But he never for a moment ceases to think of God in Platonic fashion as pure Spirit opposed to Matter: whereas, to the Stoic, Matter and Spirit were at bottom the same thing; all is ultimately resolved into Matter; Zeller iii. p. 77, ed. 1852. On the side of theology Philo was no more really Stoic than St. Paul, who also did not hesitate to use the language of Aratus. Those who wish to see what theology becomes in the hands of a Stoic should read the Ps.-Clementine *Homilies*.

² See especially *Quod Deus Imm.* 11 (i. 280).

³ See especially *Quod Deus Imm.* 6 (i. 276). God is changeless, not because He is a blank, but because He is perfect. 'Since then the soul of man by the soft breezes of science and wisdom calms the surge and seething roused by the sudden bursting of the fierce blast of vice, and allaying the swelling billows reposes in sunny and windless calm, canst thou doubt that the Incorrupt and Blessed, He who has girded Himself with the might of the virtues and perfection itself and happiness, suffers no change of mind?' He

has no relations, this merely means that He wants nothing, and depends on nothing, because He is perfect and the source of all that is.¹ Philo does not intend to exclude the relation of subject and object like Plotinus, who denies that God can be said to think.² Again, if God is One, is incomprehensible, so too is the human mind. Of this also, though it is our self, we know only that it is.³ 'God,' says Philo, 'possesses not intelligence only but reasoning; and using these powers He ever surveys all that He has made, suffering nothing to transgress its appointed order.'⁴ Neo-Platonism is already in view; but between Plotinus and Philo there are several stages to be passed. One of these is marked by the name of Basilides, another by that of Clement.

It is evident that Philo was not prevented by any metaphysical bar from attributing the work of Providence, or even of Creation, to the Deity. There was however a grave moral difficulty. For the world was created out of pre-existing matter. And matter, though eternal, was evil—'lifeless, erroneous, divisible, unequal'.⁵ It seemed impossible to bring the Perfect is by no means the Aristotelian Deity who 'thinks Himself'. 'It is clear then that the father must know his children, the artist his works, the steward his charge; and God is in truth Father, Artist, Steward of all that is in heaven or in the world.' Consciousness of the external does not in Philo's view imply change in God, who sees not as man sees in time, but in eternity.

¹ The idea of Relation is defined *De mutatione Nominum* 4 (i. 583).

² *Enn.* iii. 9. 3.

³ *Légis Alleg.* i. 30 (i. 62) εἰκότως οὖν ὁ Ἀδάμ, τουτέστιν ὁ νοῦς, τὰ ἄλλα ὀνομάζων καὶ καταλαμβάνων, ἑαυτῷ ὄνομα οὐκ ἐπιτίθησιν, ὅτι ἑαυτὸν ἀγνοεῖ καὶ τὴν ἰδίαν φύσιν: *De mut. Nom.* 2 (i. 579) καὶ τί θαυμαστόν, εἰ τὸ ὄν ἀνθρώποις ἀκατάληπτον, ὅποτε καὶ ὁ ἐν ἐκάστῳ νοῦς ἄγνωστος ἡμῖν ἐστι; τίς ψυχῆς οὐσίαν εἶδεν;

⁴ *Quod Deus Immut.* 7 (i. 277).

⁵ *Quis rer. div. haeres* 32 (i. 495). The idea that Matter is evil

Being into direct contact with the senseless and corruptible.¹ Hence when Philo speaks of the royal or fatherly operations of the Deity, he is generally to be understood as referring not to God Himself but to His Powers or Ministers. 'Though throned above Creation He nevertheless fills His world; for by His power, reaching to the utmost verge, He binds together each to each by the words of harmony.' Here the meaning is so obscure that it might pass without detection; but the language that follows is more explicit: 'Though He be far off, yet is He very near, keeping touch by means of His creative and regulative Powers, which are close to all, though He has banished the things that have birth far away from His essential nature.'²

What are these Powers? On one side they are the Angels, on whom a world of curious ingenuity had been expended in the Jewish schools. On the other they are the Logoi of the Stoic, the Ideas of the Platonist, the

which exercises so important an influence on the whole system of Philo, rests especially on his explanation of Gen. i. 31 'God saw everything that He had made, and behold it was very good'. But He had not made Matter, and spoke no praise of this. The belief in the pre-existence of Matter had found acceptance among the Jews before Philo; Siegfried p. 230.

¹ *De vict. offer.* 13 (ii. 261) οὐ γὰρ ἦν θέμις ἀπείρον καὶ πεφυρμένης ὕλης ψαύειν . . . θεόν: *De confus. ling.* 34 (i. 431) χρεῖος μὲν γὰρ οὐδενός ἐστιν ὁ τοῦ παντὸς πατήρ, ὡς δεῖσθαι τῆς ἀφ' ἐτέρων εἰ ἐθέλοι δημιουργῆσαι· τὸ δὲ πρέπον ὁρῶν ἑαυτῷ τε καὶ τοῖς γινομένοις ταῖς ὑπηκούοις δυνάμεσιν ἐστιν ἃ διαπλάττειν ἐφῆκεν. Another more tender and certainly more beautiful way of expressing the same thing is found in passages like *De mundi op.* 6 (i. 5), where it is said that God's goodness is bounded by the receptivity of His creatures; a full revelation, an unlimited gift, would undo us. Compare p. 39 below. Even God's Powers must divest themselves of their 'fire' before they can touch our weak and tainted nature without consuming it.

² *De post. Caini* 5 (i. 229).

thoughts of God, the heavenly models of things upon earth, the types which, imprinted upon matter like a seal upon wax, give to it life, reality, durability.¹ The Ideas, again, could be identified with the discrowned gods of Olympus, the heroes and demons, who in the Platonic religion play a part analogous to that of the angels.² In either aspect they are innumerable.³ But considered

¹ They are *ιδέαι, ἀρχέτυποι ιδέαι, τύποι, μέτρα, σφραγίδες*: these are Platonic terms denoting the Essence or Form, the principle of reality. Again, *λόγοι, λόγοι σπερματικοί, σπέρματα καὶ ῥίζαι καθεθεῖσαι ὑπὸ τοῦ θεοῦ*: these are Stoic terms denoting, not the Essence which to the Stoic was matter, but the principle of Life, Force, the particle of divine spirit inherent in things. Again, they are *δυνάμεις, ἀσώματοι δυνάμεις, δορυφόροι δυνάμεις, ἄγγελοι, χάριτες*: these are Jewish terms. See Grossmann *Quaest. Phil.* p. 23; Dähne i. 205 sqq., 253 sqq. What the student has most to be afraid of is the giving to Philo more consistence and system than he really possesses. In a rapid account it is impossible to avoid this fault. What I have said in the text is I believe in the main correct; but everything is floating and hazy. Thus, *De conf. ling.* 34 (i. 431), the Powers are distinct from the Ideas which they create, and apparently from the Angels. They are certainly distinct from the Angels, *De Mon.* ii. 1 (ii. 222). But *De Mon.* i. 6 (ii. 218, 219) they are the Ideas. Nor can I find that the Powers are anywhere expressly identified with the Angels, though Siegfried p. 211 says that they are. The Angels and the Logoi are identified, *De Somniis* i. 19 (i. 638) *ἀθανάτοις λόγοις οὓς καλεῖν ἔθος ἀγγέλους*. And when we consider the close affinity of *λόγος* and *ιδέα*, and the fact that *the* Logos is the Sum of the Powers, it is very difficult to see how the Angels can be kept apart.

² *De Gigantibus* 2 (i. 263); *De Somniis* i. 22 (i. 642) *ταύτας δαίμονας μὲν οἱ ἄλλοι φιλόσοφοι, ὁ δὲ ἱερὸς λόγος ἀγγέλους εἶωθε καλεῖν*.

³ As Ideas certainly: see note above. Zeller p. 619. *De Profugis* 18 (i. 560), Philo counts six powers corresponding in number to the Cities of Refuge. His enumeration is: (1) ὁ θεῖος λόγος: (2) ἡ ποιητικὴ δύναμις: (3) ἡ βασιλική: (4) ἡ ἰλῆως: (5) ἡ νομοθετική: (6) ὁ νοητὸς κόσμος. 2 and 4 belong to Goodness, 3 and 5 to Justice; 6 is a mere etcetera = all the Ideas. (In *de Profugis* 18 there must be a lacuna in the MSS., as is shown by S. Ambrose *de Fuga saeculi* 9 (see Mangey's note, and Cohn and Wendland *Philonis opera*,

as types they may be summed up in two great master-types, considered as Angels they are ruled by two great Archangels, representing one the Goodness, the other the Justice of the Eternal.¹ The former, the older and stronger Power, is generally intended in Scripture by the word God, the latter by the word Lord, which Philo apparently did not understand to be used merely as a substitute for the Ineffable Name.²

If it be asked whether the Powers are persons or not, it is difficult to find a satisfactory reply. In one point of view they are mere abstractions. But in the mind of the Jew these scholastic entities tend inevitably to become things, living beings. The Powers are ideas; but then again they are God's agents, who create the ideas and stamp them on matter. They are the two Cherubim who keep the gates of Paradise,³ the two Angels who entered Sodom.⁴ Yet Philo never for

cd. maior, iii. p. 130): while six δυνάμεις are mentioned, only five are enumerated. In c. 19 the six are twice enumerated: ὁ λόγος or θεῖος λόγος, ἡ ποιητική, ἡ βασιλική, ἡ ἰλεις, ἡ προστακτικὴ τῶν ποιητέων or πρόσταξις, and ἡ ἀπαγορευτικὴ τῶν μὴ ποιητέων or ἀπαγόρευσις. The κόσμος νοητός is not one of the δυνάμεις; and in *de Confusione* 34 (i. 431) Philo says δι' αὐτῶν τούτων τῶν δυνάμεων ὁ ἀσώματος καὶ νοητὸς ἐπάγει κόσμος. But in *de Mundi Opificio* 6 (i. 5) he identifies the κόσμος νοητός with θεοῦ λόγον ἤδη κοσμοποιούντος or ὁ ἀρχιτέκτονος λογισμὸς ἤδη τὴν πόλιν κτίζειν διανοουμένου: and this may explain the mistake in the note above.)

¹ The names vary. The First, the better and elder, is θεός, ἡ ποιητική, ἀγαθότης, χαριστική, εὐεργέτης: the Second is κύριος, ἡ βασιλική, ἀρχή, ἐξουσία, ἡ νομοθετική, ἡ κολαστική. Siegfried p. 213; Dähne i. 231.

² Siegfried p. 203.

³ *De Cherub.* 9 (i. 144).

⁴ *De Abr.* 24, 25 (ii. 19): in Gen. xvii 1 the words ὡφθη Κύριος are explained to mean that the βασιλικὴ δύναμις appeared to Abraham. *De Sacr. Abelis et Caini* 15 (i. 173): in Gen. xviii 2 the three men are ὁ θεὸς δορυφορούμενος ὑπὸ δυεῖν τῶν ἀνωτάτω δυνάμεων, ἀρχῆς αὐ

a moment regards them as existing apart from their source. They are the breath of God's mouth. They are as rays of the sun, which at first are pure and as incomprehensible as their source, but, as they shoot down through the dim air, lose their fire while retaining their light. Otherwise they would destroy what their mission is to cherish and preserve.¹

In all this Philo was following in the track of earlier Jewish speculation.² The Rabbis of Palestine had made many efforts to penetrate the mystery of the creatures who in Ezekiel's vision sustain the chariot-throne of the Almighty, and they found in them a symbol of the divine justice and goodness. The subject was treated as a profound mystery, and there was a party which discouraged all attempts to pry into it. Only four men, it was said, had penetrated this magic garden, and one only, the great Akiba, had returned in safety. But the Hellenists of Alexandria were more audacious. They had 'eaten too much honey', and intoxicated by the sweets, of which they had rifled the hives of the Greeks, they dared to speak of the Powers in a way that seemed to impair the unity of God. They had ventured even farther. The duality of Persons did not satisfy their craving for philosophic completeness.

τε καὶ ἀγαθότητος: but the following words again seem to destroy the personality of the Powers, εἰς ὧν ὁ μέσος τριττὰς φαντασίας ἐνεργάζετο τῇ ὁρατικῇ ψυχῇ.

¹ *Leg. Alleg.* i. 13 (i. 51); *Quod Deus Im.* 17 (i. 284); Siegfried p. 216. A point which makes against the personality of the Powers is the way in which they can be broken up and combined; see Dähne i. p. 242 sqq.; Gfrörer *Philo* p. 239. The fact is that Philo wavers between the one mode of conception and the other. This applies to the Logos also. See Zeller iii. 626. [On the personality of the Logos and of the angels, cp. Justin *Trypho* 128.]

² For this section see Siegfried p. 211 sq.

Behind this pair of persons, or personifications, there must be one more puissant Being, one more comprehensive generalization. This was the Logos, a term which Philo found already in use.

✓ Logos¹ is a phrase of the Hellenic schools. It has a long history, and had already gathered round itself many associations, that fitted it for the new part it was now to assume. It denotes with equal facility the uttered word, the reasoning mind, or again a plan, scheme, system. It is the Platonic Idea of Good, the Stoic World-Spirit or Reason of God, immanent in creation which it fosters and sustains. Round this heathen stem clustered a number of ideas that were floating in solution in the schools of the Jews—the Shechinah, the Name of God, the Ten Words of Creation that might perhaps be One, the great Archangel and chief of the Chariot-bearers, Metatron, the Heavenly Man, the High Priest. Philo has gathered together from East and West every thought, every divination, that could help to mould his sublime conception of a Vice-

¹ An excellent account of those Jewish speculations which paved the way for the Alexandrine Logos theory will be found in Siegfried pp. 219 sqq. The actual title Logos comes to Philo in a direct line from the Greek Pantheists, Heraclitus and the Stoics. The reason why he preferred this title to that of Idea is to be found in the Biblical 'Word of God'. To the Stoic the λόγος κοινός, the λόγος σπερματικός, is the Divine Force, the *Anima Mundi* of which Virgil sings, *Aen.* vi. 724 'Principio caelum ac terras . . Spiritus intus alit, totamque infusa per artus Mens agitat molem et magno se corpore miscet'. It is resolvable ultimately into the Divine Matter: Zeller iii. 630 'Es durfte nur dieser stoischen Logoslehre durch die Unterscheidung des Logos von der Gottheit ihr pantheistisches, durch seine Unterscheidung von dem gebildeten Stoff ihr materialistisches Gepräge, abgestreift werden, und der Philonische Logos war fertig'. The word is emptied, that is to say, of its true Stoic significance, and becomes partly the Idea, partly the Agent by whom the idea is impressed upon matter.

gerent of God, a Mediator between the Eternal and the ephemeral. His Logos reflects light from countless facets. It is one of those creative phrases, struck out in the crisis of projection, which mark an epoch in the development of thought.

What the Logos became in the hands of Philo we shall see most clearly by considering him in his fourfold relation—to God—to the Powers—to the World—and to Man.

In his relation to God he is first of all Wisdom.¹ Already, in the Book of Proverbs,² Wisdom appears as the eternal Assessor of the Most High—‘When He prepared the heavens I was there.’ In the Alexandrine Book of Wisdom,³ written probably under Stoic influences, this Power assumes new titles and significance. He is ‘the loving Spirit of the Lord that filleth the

¹ The precise relation of Wisdom to the Logos is by no means without difficulty; for here as everywhere Philo’s language fluctuates. Some have maintained that they are identical. Dähne, i. p. 221, thinks that Sophia is a ‘Theilkraft’ of the Logos; so that Logos may always be used for Sophia, but not the reverse. But Siegfried points out (p. 222; cp. p. 215) that Sophia is sometimes spoken of as the higher principle, the Fountain or Mother of the Logos. The differing gender of the two words in Greek, the one being feminine and the other masculine, was a difficulty. This Philo endeavoured to solve in the curious allegorism on the name of Bethuel, *De Prof.* 9 (i. 553). Bethuel signifies ‘daughter of God’, that is, Wisdom. But this virgin daughter is father of Rebecca, that is, Patience. So all the virtues have feminine names (in Greek), because in relation to God they are derivative and receptive. But in relation to us they are masculine. Hence we may say that Wisdom, the daughter of God, is a man and a father, begetting in the soul knowledge, understanding, and all good and praiseworthy actions. The drift of this passage is no doubt to blend the Logos with Sophia. The confusion of gender with sex offers a curious instance of the tendency of Philo’s mind to turn abstractions into things.

² viii. 27.

³ i. 6 sq., vii. 22 sqq.

earth', 'holy, only-begotten', 'the brightness of the everlasting light, the unspotted mirror of the Power of God, the image of His Goodness'. Philo is but translating this hymn of praise into scientific terminology, when he calls the Word the Intelligible World, that is, the sum of the thoughts of God, or again the Idea of Ideas, which imparts reality to all lower ideas, as they in turn to all sensible kinds.¹ The Word is the whole mind of God considered as travelling outside itself and expressing itself in act. Hence he is styled its Impress, its Likeness, its House. This is his abstract Greek side. In his more realistic Hebrew aspect he is the Shechinah or glory of God; or again, as that glory falls upon our sight only veiled and dimmed, he is the Shadow of God. And growing ever more definite and personal, he is the Son, the Eldest Son, the Firstborn of God. Many of the divine titles are his by right. He too is the Sun, the Darkness, the Monad, God,² the Second God.

In his relation to the other Powers, again, there is the same graduated ascent from the abstract to the real. If the Powers are Ideas, the Word is their Sum. He is the Book of Creation, in which all the subordinate essences are words. But, again, he is their Creator, the King's Architect, in whose brain the plan of the royal city is formed. He stands between them, dividing, yet uniting, like the fiery sword between the Cherubim at the gates of Eden. He is their leader, their Captain, their Charioteer, the Archangel of many names.

¹ *De Mundi Opif.* 6 (i. 5). For the numerous other passages referred to in this account of the Logos it is sufficient to refer generally to Siegfried and Grossmann.

² Θεός, but not ὁ Θεός, *De Somn.* i. 39 (i. 655); the distinction recurs in Origen (p. 223 below).

As regards the World, he is on the one side the Archetypal Seal, the great Pattern according to which all is made. He is the Divider, in so far as he differentiates, and makes each thing what it is. He is the Bond, in so far as all existence depends on the permanence of form. Hence in him both worlds, the intelligible and the sensible, form one great whole, a figure of which is the vesture of the High Priest. On the head is the plate of gold with its legend 'Holiness to the Lord'; the blue, the purple, the scarlet of the robe are the rainbow web of Nature; the bells about the feet, whose silver sound is heard when Aaron goeth into the Holy Place, signify the rapt joy of the human spirit when it penetrates into the divine mysteries. The robe is woven of one piece, and may not be rent, because the Word binds all together in life and harmony.¹ So far we are still breathing Greek air. But then again the Word is the Instrumental Cause, the Organ of Creation. He is the Creator, the Helmsman, and Pilot of the universe: 'God with justice and law leads His great flock, the four elements and all that is shaped thereof, the circlings of sun and moon, the rhythmic dances of the stars, having set over them His upright Word, His First-born Son, who will receive the charge of this holy flock as a Vicegerent of the Great King.'² Here Philo is thinking, not of Wisdom, but of the mighty 'God said' of the Book of Genesis. The Word is, not the Spirit only, or the Mind, but the Will of God.³

¹ See the beautiful passage in *De Migrat. Abr.* 18 (i. 452). Cp. *De Vita Mos.* iii. 14 (ii. 155).

² *De Agric.* 12 (i. 308).

³ Westcott (*St. John* p. xvi) maintains that the Logos of St. John is derived, not from Philo, but from the Palestinian Schools,

But the crowning interest of these speculations depends on their relation to Human Life. What is this Son of God to us?

The answer is given by the peculiar position of the Logos, who stands between God and Man partaking of both natures. For Man, as regards his reason, is the image of the Logos, as the Logos is the image of God. Hence the Logos is the Mediator, the Heavenly Man,¹ who represents in the eyes of God the whole family upon earth. He is not indeed the point of union, because we may rise above him. The knowledge which he gives is a lower knowledge, the knowledge of God in Nature; and our allegiance to him is therefore but temporary and provisional. But he is necessary as the door, through which we must pass to direct communion with his Father.

Here Philo could borrow no light from the Greeks, to whom the idea of Mediation was foreign; though, as we shall see, there were elements in the current Platonism, which were readily adapted to this end.²

The Logos then is first the Prophet of the Most High, the Man whose name is the Dayspring, the Eternal Law. He is the Giver of the divine Light, and therefore the Saviour, for to the Platonist sin is darkness. But it is not enough that our eyes should be opened. For the visual ray within us is weakened or quenched by vice; our rebellions have alienated us

mainly on the ground that in Philo Logos is Reason and not Will. But to a Platonist like Philo there is no difference between Reason and Will. And the passages referred to in the text are sufficient to show that the Logos of Philo is conceived of as 'a divine Will sensibly manifested in personal action'.

¹ Siegfried p. 221.

² (Dr. Bigg has queried this paragraph.) See the doctrine of the Demons in Lecture VII, pp. 306 sqq.

from God. We need therefore an Atonement. Still more do we need strength and sustenance.

All these requirements are satisfied by the Logos. For his atoning function Philo found a fitting symbol ready to hand in the High Priest,¹ who since the days of the Exile, in the abeyance of the throne, had risen in Jewish eyes to a dignity almost superhuman. His vesture, as we have seen, was the type of the whole world, for which he interceded with its Maker. He alone might pronounce the Ineffable Name. He alone might enter into the Holy of Holies, behold the glory of God, and yet live. He held this high prerogative, because when he entered into the sanctuary he was, says Philo, with an audacious perversion of the text, 'not a man.'² The true High Priest is sinless; if he needs to make an offering and utter prayer for himself, it is only because he participates in the guilt of the people, whom he represents. Thus the Word is the Supplicator, the Paraclete, the Priest who presents the soul of man 'with head uncovered' before God.³ He is figured by Aaron, who stands with burning censer between the living and the dead. 'I stand,' Philo makes him say, 'between the Lord and you, I who am neither

¹ See Siegfried pp. 221 sq. The four prayers uttered by the High Priest on the Day of Atonement, 'most precious fragments of the Liturgy of the Old Testament Temple worship,' will be found in Delitzsch *Zur Geschichte der Jüd. Poesie* pp. 184 sqq. The first three, pronounced by the High Priest with his hand on the head of the sin offering, were (1) for himself and family; (2) for the sons of Aaron; (3) for the whole people. The fourth was uttered immediately on leaving the Holy of Holies. In each the Ineffable Name was pronounced three times.

² *De Somn.* ii. 28 (i. 684) ὅταν γάρ, φησὶν, εἰσὶν εἰς τὰ ἁγία τῶν ἁγίων ὁ ἀρχιερεὺς, ἄνθρωπος οὐκ ἔσται (Lev. xvi. 17). τίς οὖν εἰ μὴ ἄνθρωπος; ἅρά γε θεός;

³ *De Cher.* 5 (i. 141).

uncreated like God nor created like you, but a mean between the two extremes, a hostage to either side.' ¹ And as he teaches, as he atones, so he feeds and sustains, his people, falling upon every soul as the manna fell like dew upon the whole earth. In this sense he is Melchisedech, priest of the Most High God, King of Salem, that is, of peace, who met Abraham returning from his victory over the four kings, and refreshed him with the mystic Bread and Wine.²

Such a division in the divine nature leads to a corresponding distinction in the moral and spiritual life. To know God in His Powers is one thing; to know Him in Himself is another and a higher. The first is the life of Faith, Hope, Discipline, Effort; the second is that of Wisdom, Vision, Peace. Those who are still struggling upwards in obedience to the Word are servants, whose proper food is milk; those who have emerged into the full light are grown men, the friends of God, the seeing Israel.³

¹ *Quis rerum div. heres* 42 (i. 502).

² Ammon (= Sense) and Moab (= the Intellect divorced from God) refused Israel bread and water. *Leg. Alleg.* iii. 26 (i. 103) 'But let Melchisedech give wine instead of water, and refresh the soul with pure juice of the grape, that it may be possessed by divine intoxication, more sober than sobriety itself. For he is the Priest Word'. *Ibid.* 56 (i. 119) Philo goes on to explain what is this heavenly food of the soul: it is Light, true Education, the knowledge of God, which is given by the Word. The passage is referred to by Clement, *Strom.* iv. 25. 161.

³ Philo divides men into two great classes, in each of which there are several subdivisions. I. The godless, the non-moral, the Fool. His guide is the lower intelligence; see *De Migr. Abr.* 12 (i. 446) πορεύεται δὲ ὁ ἄφρων δι' ἀμφοτέρων θυμοῦ τε καὶ ἐπιθυμίας αἰεὶ, μηδένα διαλείπων χρόνον, τὸν ἡνίοχον καὶ βραβευτὴν λόγον ἀποβαλὼν. His highest faculty is lost or debased; he has nothing but the νοῦς γήινος, φιλοσώματος, φιλοπαθής. To this class belong the Sensualist, such as Ham (= θέρμη, Fever); the vain Sophist, such as 'the archer'

'How terrible is this place,' cried Jacob awaking from his dream, 'this is none other than the House of God.' So the soul starting up from the sleep of indifference learns with a shock of amazement, that the world is, not a tavern, but a temple. Wherefore it exclaims, 'It is not as I fancied, for the Lord is in this place.' This sensible world is indeed the House of God, the gate of Heaven. For the spiritual world of ideas can be comprehended only by climbing upwards from what we see and feel. 'Those who wish to survey the beauty of a city must enter in at the gate; so those who would contemplate the ideas must be led by the hand by the impressions of the senses.'¹ We must know God as He is manifested to us in the experience of life, first by fear of His Justice, then by love of His Goodness, before we can attain to Jerusalem, the Vision of Peace.

Ishmael; the Sceptic, such as Cain; the self-seeking Politician, such as Joseph. II. The Moral, Spiritual Life. This has two stages—that of the Babe, that of the Perfect. *De Migr. Abr.* 9 (i. 443) ἕτερος νηπίων καὶ ἕτερος τελείων χώρος ἐστίν, ὁ μὲν ὀνομαζόμενος ἄσκησις, ὁ δὲ καλούμενος σοφία. Their food is νηπία καὶ γαλακτώδης: *ibid.* 6 (i. 440). The Lower Stage has three subdivisions—ἄσκησις, μάθησις, φύσις: *De Somn.* i. 27 (i. 646). The consummation—the Higher Stage—whether attained by moral discipline, intellectual training, or natural development, is Wisdom, Perfection. See Siegfried pp. 249 sqq.; Dähne pp. 341 sqq. The two stages are the βίος πρακτικός and the βίος θεωρητικός of the Greek philosophers; the προκοπή and σοφία of the later Stoics; but with this difference, that in Philo both stages are religious. The three avenues to perfection are given by Aristotle, *Diog. Laert.* v. 18 τριῶν ἔφη δεῖν παιδείαν, φύσεως μαθήσεως ἀσκήσεως. But Philo regards them as characteristic of three distinct classes of learners, while the pagan philosopher regarded them as means of improvement which must be employed in combination by every learner. Hence the three classes of Proficients in Seneca *Epistle* 75 answer to different degrees of progress, not to different lines of progress. This, as will be seen, is nearly Clement's view.

¹ *De Somn.* i. 32 (i. 649).

But the Powers are summed up in the Word. Hence the Interpreter Word is the God of those that are imperfect, but of the wise and perfect the First God is King.¹

The knowledge of the Most High is Vision, the direct personal communion of a soul that no longer reasons, but feels and knows. It was reached by Abraham through learning; by 'the wrestler' Jacob through moral effort; by Isaac, 'the laughter of the soul,' through the natural development of a sweet and gracious spirit. It is attainable, if not by all, yet by the purest and keenest-sighted; if not in permanence, yet frequently. 'I will not be ashamed to relate,' says Philo, 'what has happened to myself a thousand times. Often when I have come to write out the doctrines of philosophy, though I well knew what I ought to say, I have found my mind dry and barren, and renounced the task in despair. At other times, though I came empty, I was suddenly filled with thoughts showered upon me from above like snow-flakes or seed, so that in the heat of divine possession I knew not the place, or the company, or myself, what I said, or what I wrote.'²

Here then, but still in a singularly cool and tem-

¹ *Leg. Alleg.* iii. 73 (i. 128) οὗτος γὰρ ἡμῶν τῶν ἀτελῶν ἂν εἴη θεός, τῶν δὲ σοφῶν καὶ τελείων ὁ πρῶτος. The difference between the knowledge of God in His works and the knowledge of God in Himself (the latter Philo calls the 'Great Mysteries') is explained in the sublime passage beginning *Leg. Alleg.* iii. 31 (i. 106).

² *De Migr. Abr.* 7 (i. 441). See also the account of the 'divine intoxication' of Samuel's mother, *De Ebrietate* 36 (i. 380), *Quis rerum div. heres* 14 (i. 482). *De Vita Contemp.* 2, 3 (ii. 473, 475), actual vision seems to have been enjoyed by the Therapeutae only in dreams. *De Cher.* 9 (i. 144), Philo says that he had learned the significance of the two Cherubim and the fiery sword παρὰ ψυχῆς ἐμῆς εἰωθνίας τὰ πολλὰ θεοληπτεῖσθαι.

perate form, we have the second great doctrine of Neo-Platonism—Ecstasy, the logical correlative of the Absolute God. As held by Numenius and his followers it is certainly derived from Philo, though here again there was in Paganism a germ, which only needed fertilization. The idea of a personal Revelation comes to Philo from the Prophetic Vision of the Old Testament. It is already found in Plutarch,¹ by whom it is connected with the frenzy of the Pythoness or the Corybant. But its later systematic form and scientific grounding are historically connected with the speculations of the Alexandrine Jew.

Such was the teaching of Philo so far as it falls within our present scope. We need not dwell upon its relation to historic Judaism. Philo remained to the last a devout and trusted Jew. Yet he placed a new religion, a Greek philosophic system, above the faith of his fathers. He retained the Law as the worship of the Logos; high over this stands the free spiritual worship of the Eternal. The one is but the preparation, and in its ancient national form not even a necessary preparation, for the other. It will be obvious how this facilitated the task of the Christian teacher.²

But what concerns us at present is his direct influence upon the Church. This falls into two branches; for it is probable that Philonism coloured the New Testament itself, and it is certain that it largely affected the after-development of Christian doctrine. The first

¹ See *De Pythiae Orac.* 21, 22; *De def. Orac.* 48; *Amatorius* xvi. 4. Plutarch recognizes only the official ecstasy of priest and prophetess. His attitude is apologetic; he has to explain how it is that the revelation is sometimes imperfect, deceitful, impure. Enthusiasm is a part of his religion, but not of his philosophy. See Zeller iii. pp. 170 sqq.

² Siegfried pp. 157 sqq.

consequence is no doubt capable of exaggeration. The ideas of the purely Palestinian schools coincided in many points with those of the Alexandrines, of which they formed the basis ; and it is perhaps by this fact rather than by any immediate contact that we should explain the resemblances of St. Paul, St. James, and even of the Epistle to the Hebrews, with Philo. But there can be little doubt that St. John acquired from Alexandria that conception of the Word, which first brought Christian theology within the sphere of metaphysics.¹

¹ Not necessarily from Philo, if, as seems probable, the Logos doctrine is somewhat older than Philo's time. The question turns mainly upon (i) the exact significance, and (ii) the date, of the Memra of the Targums. Maybaum, *Die Anthropomorphien und Anthropopathien bei Onkelos* Breslau 1870, maintains that in Onkelos 'Word of God' is a mere periphrasis for God, and is never regarded as having a hypostatic existence. Gfrörer, *Jahrhundert des Heils* i. 310 sqq., maintains the opposite, but regards the idea as unquestionably Alexandrine in origin. With this agrees the view of Edersheim, *Life and Times of Jesus the Messiah* i. pp. 46, 56. Siegfried (p. 317) asserts that 'it is universally acknowledged that John borrowed from Philo the name of Logos to express the manifestation of God'. He refers to Ballenstedt, Dähne, Gfrörer, Lücke, de Wette-Brückner, Dorner, Neander, Tholuck, Lutterbeck. Nevertheless his language is too peremptory. Ewald (v. 153 sqq., vi. 277) holds that the doctrine of the Word grew up among the Jews and had become an article of the popular belief as well as a tenet of the schools ; and that the Book of Enoch shows that before the beginning of the second century B.C. the Word was identified with the Messiah. (Other authorities however regard the Book of Enoch as, in part at any rate, Christian.) Harnack, *Dogmengeschichte* i. p. 109 note 2, says, 'Die Auffassung des Verhältnisses von Gott und Welt im 4. Evangelium ist nicht die philonische. Daher ist auch die Logoslehre dort im wesentlichen *nicht* die Philo's.' This is maintained at length by Westcott, *St. John* pp. xv sqq., and by Schanz, a recent Roman Catholic editor of the same Gospel. But the difference, while sufficient to show that St. John is applying a partially heathen phrase to a wholly Christian conception, is by no means such as to exclude the possibility of connexion ; and in any case very little weight can be attached to this line of argument

Philo's influence upon the mind of post-apostolic times¹ was partly helpful, partly detrimental.² It was given to the Alexandrine Jew to divine the possibility and the mode of an eternal distinction in the Divine Unity, and in this respect the magnitude of our debt can hardly be over-estimated. How large it is we may measure in part by the fact that the doctrine of the Holy Spirit, which has no place in his system, remained for a long time meagre, inarticulate, and uncertain. But the Logos is not Christ, is not the Messiah.³ Far less is he Jesus, for from the Platonic point of view the Incarnation is an impossibility. Hence though Philo supplied the categories under which the work of Jesus continued to be regarded, his influence on this side was

in default of proof that a home-grown Logos doctrine existed in Palestine before the time of St. John. Some importance is perhaps to be attached to the fact that in the Pseudo-Clementine *Homilies*, a work which seems to be built upon a Palestinian system, we have God and the Two Powers, but not the Logos. Yet the writer was acquainted with St. John, and would surely have given this title to the Son if he had found it current in the Palestinian schools. (Sanday *The Criticism of the Fourth Gospel*, Oxford 1905, pp. 185 sqq. and E. F. Scott *The Fourth Gospel: its purpose and theology*, Edinb. 1906, pp. 145 sqq.)

¹ [Harnack *Dogmengeschichte* i. p. 109 'Seit dem Anfang des 2. Jahrhunderts ist dann auch die Religionsphilosophie Philo's bei christlichen Lehrern wirksam geworden']: (cp. P. Heinisch *Der Einfluss Philo auf die älteste christliche Exegese (Barnabas, Justin und Clemens von Alexandria)* Münster i. W. 1908.)

² [Philo's cosmologic view, of the Logos as intermediate between God and world, affected both Clement and Origen and led to Arianism.]

³ The traces of a Messianic hope in Philo are very indistinct. *De Execr.* 9 (ii. 436) the dispersed of Israel shall return from exile, ξαναγούμενοι πρὸς τινος θειοτέρας ἢ κατὰ φύσιν ἀνθρωπίνης (we should surely read ἀνθρωπίνην) ὁψεως. Siegfried (p. 222) refers this to the Logos; Dähne, p. 437, thinks it not improbable that the Logos is meant. [Cp. also *De Praemiis et Poenis* 15. See Schürer II. ii. pp. 146 sqq.]

upon the whole hurtful. To Philo religion is the emancipation of the intelligence from the dominion of sense. In such a scheme knowledge is more than Faith,¹ Forgiveness has no real place, and Vicarious Suffering no meaning. Such words as Atonement, Mediator, High Priest, could not mean to the Platonist what they must mean to the Christian, and down to the time of Clement Philo's great name stood between the Church and a clear understanding of their real signification.

Other parts of his legacy were more questionable still—his vicious Allegorism, his theory of the Absolute God. But upon these we shall be compelled to dwell at some length further on and therefore need speak no more in the present place. Let us only add that Alexandrine intellectualism, though it leads to an over-estimate of human effort and to a self-centred conception of virtue, has yet the great merit of finding blessedness in the soul itself. The Kingdom of God is within us, even in this life. Thus it affords the means for rectifying a tendency very prevalent in the early Church, that of looking for happiness only in another

¹ Philo speaks of Faith—the most perfect of virtues, the queen of virtues—in very splendid terms. See especially *De Abrahamo* 46 (ii. 39); *Quis rerum div. heres* 18 (i. 486). But in section 21 of the last-named treatise it appears to be distinguished from σοφία in the same way as by Clement, as the cause of obedience, as the characteristic of the lower stage of the spiritual life. This indeed is a consequence of his system. But Philo has a clearer view that spiritual health is the one thing desirable, and is not hampered by the question that pressed heavily on Clement—what is the minimum condition of salvation? Hence his conception of Faith is nobler, it may be said more Pauline, than Clement's. So again, not being troubled by the problem of Responsibility, he uses much stronger and grander language on the subject of Grace. See Siegfried p. 307; Denis *Philosophie d'Origène* p. 222.

world as a compensation for suffering in this. Its reward is holiness, the vision of God; its punishment is that of being what sinners are. Thus it is directly opposed in principle, if not always in practice, to the vulgar paradise of Chiliasm, and even to Asceticism. For Asceticism, as distinguished from temperance, rests, not upon the antithesis of spirit and matter, but upon 'other-worldliness', the delusion that heaven can be purchased by self-torture in this life. //

Our view of the conditions out of which Christian Platonism sprung would be incomplete without a brief notice of Gnosticism.¹ It will be needless to enter into the confused details of the so-called Gnostic systems. The Aeons of Valentinus and others are but the Ideas of Plato seen through the fog of an Egyptian or Syrian mind. They were not understood to affect the unity of God, and, except as guardian Angels, play no practical part. Clement and Origen scarcely ever allude to them, and they have no place at all in the systems of Marcion and Basilides.² For us they have mainly this interest,

¹ The standard authorities on the subject of Gnosticism are—Neander *Church History* vol. 2; Baur *Die christliche Gnosis*, Tübingen 1835; Matter *Histoire critique du Gnosticisme*, 2nd edition, Strasbourg and Paris 1843; Lipsius, article *Gnosticismus* in Ersch and Gruber, Leipzig 1860; Mansel *Gnostic Heresies* 1875. All except the last two are anterior in date to the publication in 1851 of six additional books of the *Philosophumena* which have given an entirely new view of Basilides. (See further the bibliography in Harnack *Dogmengeschichte* i. pp. 252 sq.; *Geschichte d. altchristl. Lit.* i. pp. 143 sqq.) We are concerned entirely with what Lipsius counts as the second or Alexandrine stage of Gnosticism. The view taken in the following pages rests mainly on the Gnostic fragments which will be found collected in Stieren's edition of Irenaeus, on the *Excerpta ex Theodoto*, and the general impression left on the mind by the study of Clement, Origen, and the Pseudo-Clementine *Homilies*. (See further Dr. Bigg's *Origins of Christianity* ch. xii.)

² To Valentinus the Aeons were simply the ideas, the thoughts of

that they complete the work of the Philonic analysis. God is finally separated from His attributes, the Aeons of Reason and Truth, and becomes the Eternal Silence of Valentinus, the Non-existent God of Basilides.¹

It is a mistake to approach the Gnostics on the metaphysical side. There is a certain wild poetical force in Valentinus, but otherwise their world-philosophy is purely grotesque. The ordinary Christian controversialist felt that he had nothing to do but set out at unsparing length their tedious pedigrees, in the well-grounded confidence that no one would care to peruse them a second time. The interest, the meaning, of Gnosticism rests entirely upon its ethical motive.² It

God: Tertullian *Adv. Valentin.* 4 'Eam postmodum Ptolemaeus intravit, nominibus et numeris Aeonum distinctis in personales substantias, sed extra Deum determinatas, quas Valentinus in ipsa summa divinitatis ut sensus et affectus motus incluserat.' This is confirmed by a striking extract from an Epistle of Valentinus given by Clement, *Strom.* ii. 20. 114; Stieren *Irenaeus* p. 910. But the same thing is probably true of Ptolemy and of Heracleon. The use of the word 'aeon' by the Gnostic writers themselves is obscure. I find it used to denote (1) God; Heracleon *apud* Origen *In Ioan.* ii. 8 (Lomm. i. 117) τὸν αἰῶνα ἢ τὰ ἐν τῷ αἰῶνι: hence ὁ ἐν αἰῶνι, *ibid.* xiii. 19 (Lomm. ii. 33), is Jesus: (2) Aeons = Ideas? = Emanations? *Exc. ex Theod.* 32 ἕκαστος τῶν αἰώνων ἴδιον ἔχει πλήρωμα, τὴν συζυγίαν: cp. 23: (3) Angels; *Exc. ex Theod.* 25, the Valentinians λέγουσι τοὺς αἰῶνας ὁμωνύμως τῷ λόγῳ λόγους, where Aeon = λόγος = Angels = Stars. So *ibid.* 7 ἄγνωστος οὖν ὁ πατήρ ὣν ἠθέλησεν γνωσθῆναι τοῖς αἰῶσιν: cp. St. Paul, Eph. ii. 7: [Ign. *Eph.* xix. 2 πῶς οὖν ἐφανερώθη τοῖς αἰῶσιν: see Lightfoot's note, *Apostolic Fathers* II. ii. p. 80. The Tübingen school found in the use of the word αἰῶνες in Ephesians a reference to Gnosticism: see Weiss *Lehrb. der Einl. in das N.T.*, ed. 1886, p. 268. The perusal of the *Excerpta* leaves no doubt in my mind that it was borrowed by the Gnostics from St. Paul.] As to the Guardian Angels, see below, p. 60. [For the Invocation of Aeons in Eucharistic Prayers, see J. Wordsworth *Holy Communion*, ed. 3, pp. 210 sq.]

¹ *Philos.* vii. 21 οὕτως οὐκ ὦν θεὸς ἐποίησε κόσμον οὐκ ὄντα ἐξ οὐκ ὄντων

² [What I meant was that their Metaphysics was the outcome of

was an attempt, a serious attempt, to fathom the dread mystery of sorrow and pain, to answer that spectral doubt, which is mostly crushed down by force—Can the world as we know it have been made by God? ‘Cease,’ says Basilides, ‘from idle and curious variety, and let us rather discuss the opinions, which even barbarians have held, on the subject of good and evil.’¹ ‘I will say anything, rather than admit that Providence is wicked.’² Valentinus describes in the strain of an ancient prophet the woes that afflict mankind. ‘I durst not affirm,’ he concludes, ‘that God is the author of all this.’³ So Tertullian says of Marcion, ‘Like many men of our time, and especially the heretics, he is bewildered by the question of evil.’⁴

They approach the problem from a non-Christian point of view, and arrive therefore at a non-Christian solution. Yet the effort is one that must command our respect, and the solution is one that a great writer of our own time thought not untenable.⁵ Many of them, especially the later sectaries, accepted the whole Christian Creed,⁶ but always with reserve. The teaching their Ethics, not vice versa. This is true perhaps of most men; but while sane thinkers begin with the problem of right, the Gnostic began with the problem of wrong.]

¹ Stieren's *Irenaeus* p. 901.

² Stieren's *Irenaeus* p. 903; Clem. *Strom.* iv. 12. 82.

³ From the remarkable fragment of the Dissertation on the Origin of Evil, Stieren's *Irenaeus* p. 912.

⁴ *Adv. Marcion.* i. 2.

⁵ See J. S. Mill *Three Essays on Religion*, ed. 1874, pp. 25, 37, 58. Mr. Mill himself rejected the Dualistic solution; *ibid.* p. 185.

⁶ Basilides accepted the whole of the Gospel narrative, *Philos.* vii. 27. So did Theodotus. Tertullian *Adv. Val.* i ‘Si subtiliter tentes, per ambiguitates bilungues communem fidem adfirmant’; Irenaeus i praef. 2 οὗς φυλάσσειν παρήγγελεκεν ἡμῖν Κύριος ὁμοῖα μὲν λαλοῦντας, ἀνόμοια δὲ φρονοῦντας. See the accounts of Cerdon, Irenaeus iii. 4. 3, and of Apelles, Eusebius *H. E.* v. 13; Harnack *Dogmengesch.* i. p. 241.

of the Church thus became in their eyes a popular exoteric confession, beneath their own Gnosis, or Knowledge, which was a Mystery, jealously guarded from all but the chosen few. They have been called the first Christian theologians. We may call them rather the first Freemasons.

There is no better example of the cultivated Gnostic than Plutarch. Perplexed by the nightmare of physical and moral evil this amiable scholar could see no light except in the dualism of Zoroaster.¹ The world was created by Ormuzd, the spirit of Good; but Ahriman, the dark and wicked, had broken in and corrupted all. From Plutarch sprang a succession of purely heathen Gnostics, against whom, more than a century later, Plotinus felt it necessary to take up the pen.² Between these and the Gnostics known to Christian controversy there is no essential difference. Both start from the same terrible problem; both arrive at the same conclusion, the existence of a second and imperfect God. They identified this Being with the Creator or Demiurge, and ascribed to him the authorship of the whole, or the greater part, of the Old Testament. For, though they allegorized the New Testament, the Gnostics did not, in any of their voluminous commentaries, apply this solvent to the Hebrew Scriptures. These they criticized with a freedom learned from the Essenes.³

¹ *De Iside et Osiride* 45 sqq.

² Porph. *Vita Plotini* 16. [Simplicius also wrote against them, *In Enchiridion* 27 sqq. Gnosticism was especially repugnant to the pantheism of the Neoplatonists.]

³ Compare the exegesis of the Pseudo-Clementine *Homilies* with that of Ptolemy's *Epistle to Flora*. The author of the *Homilies* considered that he was refuting Gnosticism; but there was certainly an historical connexion between his views and those of the Valentinians. See below, p. 61.

They found there, side by side with the eternal spiritual law, the code of an imperfect and transient morality; worse than all, they found there passion, revenge, and cruelty ascribed to the Most High. It is not possible to read the remarkable letter of Ptolemy to Flora, without perceiving that Old Testament exegesis was the real strength of Gnosticism. It was so powerful because it was so true. On this one point they retained their advantage to the last. The facts were in the main as they alleged, and the right explanation depended on principles equally foreign, at that time, to Gnostic and to orthodox. //

Their views of religion, of salvation, were as various as their strange and perplexing cosmogonies. We may leave out of sight the Paulinism of Marcion, and take as a type the system of Theodotus, a leader of the Eastern Valentinians, with whose writings Clement had an intimate acquaintance.¹ Christ came, he taught, not for

¹ It is doubtful what the *Excerpta ex Theodoto* really are. 'Descripta videntur ex libris Hypotyposeon,' says Valesius on Eus. *H. E.* v. 11. 2. Zahn, *Forschungen zur Gesch. des N. T. Kanons*, Erlangen 1884, iii. p. 122, thinks that they are a collection of extracts from the eighth book of the *Stromateis*. Renan, *Marc-Aurèle* p. 118, regards them as a collection of extracts from the writings of the Valentinian Theodotus made by Clement for his own use; and this seems the best view. It is doubtful again who Theodotus was. Neander and Dorner think him the same as Theodotus the money-changer. Zahn inclines, rather fancifully, to identify him with the Theodas (if that is the right name; the reading is doubtful) of *Strom.* vii. 17. 106, the disciple (γνώριμος) of Paul and the teacher of Valentinus, and thinks that there may have been a book bearing the name of this supposed pupil of the Apostle. It should be added that Theodotus is referred to by name only five times, and that much of the information for which Clement refers vaguely to 'the Valentinians' may come from some other source. The text is exceedingly obscure and corrupt. Bunsen, *Anal. Ante-Nic.* vol. i, gives the conjectural emendations and Latin translation of Bernays. The accusations

our redemption alone, but to heal the disorders of the whole universe. For Earth, and Heaven, and even God Himself, were diseased by the revolt of Wisdom, who in blind presumption had given birth to she knew not what. But for man's sake Christ became Man,¹ taking upon Him our threefold nature, body, soul, and spirit, though His body was spiritual, not gross as ours. Yet He is not the Saviour of all, but of those only who can receive Him, and in so far as they can receive Him.² Some there are who cannot know Him; these are they who have flesh but not soul, who perish like the beasts. Some again, the spiritual, are predestined to life eternal.³ They are akin to the light; knowledge

brought by Photius against the orthodoxy of Clement may rest in part upon a misunderstanding of this curious and difficult treatise. See also Westcott's article 'Clement of Alexandria' in the *Dictionary of Christian Biography* i. p. 564.

¹ The Christology of Theodotus differs somewhat from that ascribed to Valentinus by the author of the *Philosophumena*. (1) The Only-Begotten God (§ 6; this is I suppose the earliest authority for this reading in John i. 18), Nous, Aletheia, Logos, Zoe appear to be only different names for the Spirit of Knowledge, the *προβολή* or externalized thought of God. (2) Christ is a *προβολή* of exiled Wisdom who returns to the *πλήρωμα* to beg aid for his mother, is detained there, and apparently united to the Only-Begotten; §§ 23, 39, 44. (3) Jesus, the *προβολή* of all the Aeons, is sent forth to comfort Wisdom; § 23. (4) Jesus is never separated from the Only-Begotten; §§ 7, 43. (5) Jesus descends to the world through the realm of Space, that is the Demiurge, and takes to himself the Psychic Christ, § 59, the *προβολή* of the Demiurge, § 47—that is to say, his *νοῦς* assumes a *ψυχή*—and weaves for Himself a body *ἐκ τῆς ἀφανοῦς ψυχικῆς οὐσίας*, § 59. (6) He was born of the Holy Ghost and the Virgin, § 23. The whole of the Gospel narrative then follows, §§ 60–2. [Valentinus quoted Phil. ii. 6, 7 'the *form* of a servant', 'the *likeness* of men', to prove that our Lord's Humanity was not real (Basil *Ep.* cclxi. 2).]

² § 7 ὁ δὲ αὐτός ἐστι τοιοῦτος ὢν ἐκάστω οἶος κεχωρῆσθαι δύναται.

³ § 56 τὸ μὲν οὖν νευματικὸν φύσει σωζόμενον, τὸ δὲ ψυχικὸν αὐτ-
εξούσιον ὃν ἐπιτηδειώτητα ἔχει πρὸς τε πίστιν καὶ ἀφθαρσίαν καὶ πρὸς

once given leads them on inevitably to perfection, annihilating all their earthly passions. Between these hover 'the psychic', the feminine souls, to whom faith is granted, but not knowledge. Before the coming of Christ these were creatures of destiny, the sport of evil angels, whom they could not resist.¹ But the Incarnation and Baptism of our Lord broke their bonds, and by faith and discipline they become capable of eternal life.²

In that future existence the soul needs no body, for it is itself a body, as the Stoics taught.³ It is immortal and for ever blessed. But there are degrees of felicity. The spiritual soar up at once through the seven planetary orbits to the Ogdoad, the region of the fixed stars, where is no more labour nor change. There they await the consummation, when Christ, the great High Priest, shall lay aside His soul, and enter through the Cross—that is the upper Firmament—into the Holy of Holies, taking with Him His children, now become

ἀπιστίαν καὶ φθορὰν κατὰ τὴν οἰκείαν αἵρεσιν, τὸ δὲ ὑλικὸν φύσει ἀπόλ-
λυνται. 'The Spiritual, the Elect, are masculine, children of Adam, the Psychic, the Called, are feminine, children of Eve, § 21. This idea is found in the *Homilies*. The Spiritual must be 'shaped' by knowledge, §§ 57, 59: the Psychic must be 'grafted on to the fruitful olive', § 56, 'changed' from slavery into freedom, from feminine into masculine, §§ 57, 79. Unless they become spiritual they are burnt up in the fire, § 52; body and soul perish in Gehenna (proved by Matt. x. 28), § 51, that is to say before they rise to Paradise, the fourth heaven, which earthly flesh may not enter, § 51: this last idea is based upon 2 Cor. xii. 2.

¹ §§ 69-75.

² §§ 76-78.

³ § 14 ἀλλὰ καὶ ἡ ψυχὴ σῶμα. For how, the author asks, can the souls who are chastised feel their punishments if they are not bodies? Corporeal also, though in an ever-ascending scale of fineness, are the demons, the angels, archangels and Protocists, the Only-Begotten, and apparently even the Father, §§ 10, 11.

pure Words like Himself. The Psychic are cleansed by fire, the sensible and the intellectual fire,¹ the pangs of sense, the stings of remorse. Aided and comforted by guardian angels,² who were 'baptized for them', while yet they were 'dead in trespasses and sins', who love them, and yearn for them as their spiritual brides, they rise, through three 'mansions' or stages of discipline, to the Ogdoad their final home, their Rest.³

¹ § 81.

² Theodotus appears to distinguish two classes of Angels; those created by the Demiurge, who like all his works are imperfect copies of the existences of the spiritual world, § 47, and the 'male angels', the creation of the Only-Begotten, § 21. It is by union with these that the 'female soul' becomes masculine and capable of entering the Pleroma. It is these angels that are 'baptized for the dead' (1 Cor. xv. 29). Hence the Valentinian was baptized *εἰς λύτρωσιν ἀγγελικὴν*, in the same Name in which his guardian Angel had previously been baptized, § 22. The male Angels came down with Jesus for our salvation, § 44, and 'pray for our forgiveness that we may enter in with them. For they may be said to have need of us that they may enter in, for without us this is not permitted to them', § 35. Similar ideas will be found in the religion of Mithra (see below, Lecture VII) and in *Clem. Hom.* ix. 9 sqq. (though here the union is between the bad man and his demon). So Heracleon says (Origen *In Joan.* xiii. 11) that the Samaritan woman's husband is her Pleroma. Cp. also Irenaeus iii. 15. 2 'est inflatus iste talis, neque in caelo neque in terra putat se esse, sed intra Pleroma introisse et complexum iam angelum suum'; also the Valentinian epitaph quoted by Renan, *Marc-Aurèle* p. 147.

³ Jesus in his descent puts on the Psychic Christ in *τόπος*, Space, the realm of the Demiurge, § 59. It was the Psychic Christ, that is the Human Nature, that died, § 61, and now sits on the right hand of the Demiurge, § 62, till the Restitution, 'in order that he may pacify Space and guarantee a safe passage for the Seed into the Pleroma,' § 38. Then He lays aside *ψυχή* and *σῶμα* and passes through the Veil, § 27, taking with him His children, His Body, the Church, § 42. Till then the elect await Him in the Ogdoad, the eighth heaven, the changeless region of the fixed stars, §§ 26, 63, becoming Words, Intelligent Aeons, *λόγοι*, *αἰῶνες νοεροί*, §§ 27, 64. At the same time the Psychic rise from the Kingdom of the Demiurge to the Ogdoad, § 63.

Thus spirit, soul, and body, the comingling of which is the cause of all evil and suffering, are finally separated into their appointed places, and the healing work of Christ is achieved. It is not difficult to trace here a barbaric Platonism, mingled with Mazdeism, coloured by the influence of the Ebionites, and strangely refracted echoes of St. Paul.¹ St. Paul was held in high esteem by these sectaries, and to their sinister admiration is largely due the neglect of his special teaching in the early Church.

This Dualism, this Fatalism, for the three natures are

¹ The barbaric cast of their Philosophy may be seen in the grotesque character assumed by the Logoi or Aeons in the popular systems; in the crude description of the Non-Existent God by Basilides; and generally in the Gnostic incapacity for abstract ideas. Thus the inner Veil which divides the Ogdoad from the Pleroma, the world of Ideas, is Heaven. But one derivation given for the word οὐρανός is ὕψος, a boundary or division. Horos might mean a pole, such as Greeks employed to mark the limits of a field; hence the upper firmament might be called Σταυρός, the Cross which divides believers from unbelievers; *Excerpta* § 42. The passions were conceived of in Stoic fashion as actual bodies hanging on to the soul, the προσαρτήματα or προσφύνης ψυχῆ. Man thus becomes, says Clement, a kind of Trojan Horse, *Strom.* ii. 20. 112 sqq. As to the Mazdeism, there is clear historical proof of the connexion of Gnosticism with the system of Zoroaster; cp. *Lect.* VII; the passages referred to above (p. 56) from Plutarch and Porphyry; Duncker vol. v. pp. 53 sqq. (English translation). As to Ebionitism, I notice the following points of resemblance between Theodotus and the *Homilies*: Anthropomorphism—the Syzygies—the antitheses of Male and Female, Fire and Light, Right and Left—the union of the soul with its Angel—the idea that the Water of Baptism quenches the fire of sin, suggesting or suggested by the ancient reading in Matt. iii. 15 (O. L. cod. a) which tells how a fire shone in the Jordan at the baptism of Jesus [see Justin Mart. *Trypho* 88 and Otto's note 9]. Lastly, the doctrine of several Incarnations of Jesus is found in *Excerpta* 19. Zahn is therefore mistaken in saying (p. 123) that there is no trace of Ebionitism in the Christology of Clement's Theodotus.

a modified fatalism, are vain and worse than vain. They belong to a lower stage of religious life, above polytheism, yet far below Christianity. From this semi-barbarism spring all the faults of Gnosticism ; its conceit, its uncertain morality, its chimeras, its peremptory solutions of the insoluble. Like all half-truths it perished self-convicted, melting away like Spenser's woman of snow in presence of the living Florimell. It left a certain mark upon Catholicism ; and partly by shaking the older faiths, partly by preparing men's minds for a better belief, partly by compelling the leaders of the Church to ask what they believed and why they believed it, it aided not inconsiderably in the triumph of the Gospel, and in the development of the Creed.¹ But in the second century, while it was yet living and aggressive, it constituted a danger greater than the Arian controversy, greater than any peril that has ever menaced the existence of the Faith.

¹ The first philosophical statement of the Real Presence is to be found *Excerpta* § 82. To Gnostics is due the importation of the words οὐσία, ὑπόστασις, ὁμοούσιος into theology. They held the Virgin in high honour ; Renan *Marc-Aurèle* p. 145. They were the first to speculate on the date of the Nativity, *Strom.* i. 21. 145, and to attempt the portraiture of Christ, *Iren.* i. 25. 6. Beyond this I see nothing but the influence of antagonism. See however Harnack *Dogmengeschichte* i. pp. 240 sqq.

4 Johannine Controversy, Johannine Turn

It may have been this way. Or, in the alternative, it may have been different. Who can trace the history of thoughts? That is even more difficult than tracing the history of facts. The best we may ever achieve is to trace the limits of our available documentation. In that span, interpretation is unavoidable to reach a possible understanding of what was. We cannot eliminate belief, a natural product of our fantasy. All we can do is to uplift our fantasy in order to source the inner medium of the astral Light. That is the true core of ascension from which all else flows. It is natural, if new to us, that ascension opens ranges of freedom that are by leaps and bounds wider than heretofore. The very notion of “that what is” is thereby changed. In the ultimate analysis, “that what is” is freedom, arising from reconnection to the higher self and the ranks and realms of the Holy Spirit. Those are finer dimensions, not yet known to us, of the creative play of henology and ontology behind our reality, which *are* realities, which are but a minuscule slice of being. The realm of freedom is spirit.

The previous presentation of the “Johannine turn” of Byzantine receptions (search the expression in the pdf of my vol. 1 as listed in the front matters above) is extremely condensed. The subject has merely been broached. This chapter is a collective review of the following new biblio-group under the aspects of this book. One of the pieces is unbelievably pointed, namely that by Guy Stroumsa. The two titles by Hill and Pollard were the much more limited basis for my presentation in my vol. 1. The list is ordered by last name:

Johannine Turn

John Ashton; *The Gospel of John and Christian Origins*; Minneapolis 2014

Robert Tomson Fortna; *The Fourth Gospel and Its Predecessor, From Narrative Source to Present Gospel*; Minneapolis 2007

Charles E. Hill; *The Johannine Corpus in the Early Church*; Oxford, New York 2004

T. Scott Manor; *Epiphanius’ Alogi and the Johannine Controversy, A Reassessment of Early Ecclesial Opposition to the Johannine Corpus*; Leiden, Boston 2016

Elizabeth W. Mburu; *Qumran and the Origins of Johannine Language and Symbolism*; London, New York 2010

R. Steven Notley, Jeffrey P. García (editors); *The Gospels in First-Century Judaea, Proceedings of the Inaugural Conference of Nyack College’s Graduate Program in Ancient Judaism and Christian Origins, August 29th, 2013*; Leiden, Boston 2016

T.E. Pollard; *Johannine Christology and the Early Church*; Cambridge 1970

Stanley E. Porter, Hughson T. Ong (editors); *The Origins of John’s Gospel*; Leiden, Boston 2016

Guy G. Stroumsa; *The Making of the Abrahamic Religions in Late Antiquity*; Oxford 2015

Jesus absconditus is making way for the Truth. The recent edited volume by Steven Notley and Jeffrey Garcia underlines that much can be said as long as the issue of authentic sources dating from the first century is not raised. I may have invented the expression, ascension fiction, but the thing itself predates me.

We are here (at least two, you and I) to make the best of it, laughs gratis. According to S. Freud, laughing has a deep cathartic function. It is thus more closely related to religious awe than is usually admitted. If religion is crisis management of the unenlightened “ordinary people”, then a plausible approach to this is the comparative perspective. From time to time, religions as collective inner crisis tend to peak. Today’s religious crisis is such a peak. In late antiquity, the Pre-Constantinian collapse of Graco-Roman traditional paganism as a power structure was another such peak. A comparative view is facilitated by the middle element of another empire, the U.S.A., and its extended religious crisis, see (not in the above biblio-group): Michael J. Lee; *The Erosion of Biblical Certainty, Battles over Authority and Interpretation in America*; New York 2013.

I point again to the book by Jonathan Barnes on the Ontological argument cited above on page 13 above in this book in chapter 1. Our knowledge has over time been increasing. This gradually is changing favourably the logical situation under Anselm’s Ontological Argument. Today (see my entire volumes 1 and 2, including their cosmology), the rational mind of the spiritually separated intellect is, actually, beginning to find closure in the syllogistic mechanics that Aristotle first described. Due to that, in the overall perspective, the Anselmian hinge is turning, the key logical results starting to show of an overarching *longue durée* mentality change (F. Braudel).

This will be discussed further below in context. There is an interweaving train of thought:

An additional comparative perspective is advisable for the most safely realistic results, namely, the perspective of altered perception. Ancient peoples in their difficult natural settings, especially ocean-bound peoples with dire navigational requirements, reportedly (see below) had an altered perception as compared with a modern western bourgeois office worker’s perception whose main bodily challenge in the struggle for survival may be to navigate the street traffic in her or his city or town. That could have a possible bearing on the ancient Philonian/Johannine notion of “Light”, which I believe has important experiential characteristics in addition to being just a mental notion. Arguably, it could not have such perennial religious centrality otherwise. To be on the safe side, that needs to be checked under the aspect mentioned. While I am not fully sure that we have answers as to that, I am rather confident what we do have some open questions to keep in mind. My standing example is for the reader to look at the later paintings of Vincent van Gogh, the artist who reached world record prices for paintings, who was insane, and who painted a different nature and a different sky than what most everybody else usually sees, or at least, registers and becomes aware of seeing. That is the point I mean. This requires another, experimental, new biblio-group, entitled (in lieu of the somewhat dated term, “cosmic consciousness”):

CosmoVision

Anthony F. Aveni; *Conversing with the Planets: How Science and Myth Invented the Cosmos*; University Press of Colorado 2002

-----; *People and the Sky, Our Ancestors and the Cosmos.*; London 2008

R. Robin Baker; *Human navigation and magnetoreception: the Manchester experiments do replicate*; in: Animal Behaviour, June 1987, volume 35, issue 3, pp. 691-704

Vlad N. Binhi; General Physics Institute of the Russian Academy of Sciences; Electromagnetic Aspect of Mind Control, A Scientific Analysis; 43 page pdf, internal creation date: 2007-06-22, at:
<http://waves.lima-city.de/dok/Electromagnetic%20aspect%20of%20mind%20control%20-%20V.N.%20Binhi.pdf> (retrieved on 2016-08-10)

Valerie Dierckxsens; *In the Realm of Shamanism and Cosmovision, How to research similarities in Transcendental Experiences and Cosmological Beliefs*; Bachelor Thesis, Leiden University 2012

Ioannis Liritzis, Belén Castro Martin; *Delphi and Cosmovision, Apollo's Absence at the Land of the Hyperboreans and the Time for Consulting the Oracle*; in: *Journal of Astronomical History and Heritage*, 2013, volume 16, issue 2, pp. 184-206

Michael A. Rappenglück; *Voyages Guided by the Skies, Ancient Concepts of Exploring and Domesticating Time and Space Across Cultures*; in: F. Pimenta et al. (editors); SEAC 2011 Stars and Stones: Voyages in Archaeoastronomy and Cultural Astronomy, Proceedings of the SEAC 2011 Conference; Oxford 2015, pp. 18-26

-----; *The Cosmic Deep Blue: The Significance of the Celestial Water World Sphere Across Cultures*; in: *Mediterranean Archaeology and Archeometry*, 2014, volume 14, issue 3, pp. 293-305

Robert K.G. Temple; *Olmec Magnetism and the Brain*; in: *Second Look* (magazine), November-December 1979, pp. 21-23

The biblio-group “CosmoVision” builds on the discovery of magnetoreception, for example, in some bacteria, and in homing pigeons. The mechanism for magnetoreception is, as biologists feign to this day, mysterious and not known. Obviously it is linked with the magnetic chakra system. Physics since the early twentieth century has demonstrated amply that most of reality is non-material, taking field form that is different from nucleonic matter. Man’s most ancient knowledge traditions are in accordance with this. Modern biology and medicine limiting their models only to atomic matter to the exclusion of non-material fields and governing field centers (chakras) constitute physics denial, yet another cult problem but outside the scope of this book. Besides magnetoreception, swarm intelligence, for example of fish swarms, is a further foundational research field behind this biblio-group. In a general definition, CosmoVision is astral sensation of reality through the chakra system and its non-material fields, including but not limited to its magnetic fields, and through the astral body and higher bodies of man (electron fields of life).

For a general introduction to such notions and their proven validity since several decades, see searchable references to Harold Saxton Burr in my vol. 2. The article by Liritzis and Castro can let one suspect that the information that late Byzantine philosopher George Gemistos Plethon had amassed in his final book, then allegedly burned, was of a related nature, culled from the depths of ancient Hellenic traditions. concerning human magnetoreception, positive test results are being downplayed by researchers (R. Robin Baker), in lockstep with ignoring the critically important line of scientific research of H.S. Burr. The article by Binhi underscores the sensitivity of the technological side of the known extreme human responsiveness to certain ultraweak fields. Apart from this, the field of this biblio-group is too complex to summarize here; let the reference to painter van Gogh suffice for an initial snapshot.

The origin of the belief in God and of spirituality is resonant human field perception. The Johannine Turn is a late antique development of human field perception coinciding with a peak of religious crisis management. That analysis applies for the situation today as well.

Chapter 4, session 1: 2016-08-09 to 2016-08-10

For the following insight, I would like to credit the book by: Andrew Louth; *St John Damascene*; Oxford 2000. I started reading it (2016-08-12) down to p. 35, at note 21. I then realized that a major insight had formed while reading that much, relating to this chapter, session 1. I went out for lunch and felt like I might collapse, but I did not.

The insight is: Implicit in the Johannine Controversy and the Johannine Turn (late ancient peak crisis), and in our modern “erosion of Biblical certainty” is a millennial shift of mankind away from “what to believe”, and a new focus forming around “how to believe”. That undermines, for example, papal authority. The first crisis was solved by a dilatory formulaic compromise, typical for power settlements. The second crisis (today) demonstrates that the issue has not walked away. It is knocking again at our front door. The Johannine Controversy, and the Johannine Turn, themselves did not explain this (implicit understanding). However, the first systematizer of Christian dogma by logical means, St. John Damascene (died ca. 750 A.D.), came close to giving this open expression. It is not included directly in his synthesis (Fountain of Knowledge). However, in the discussion by Andrew Louth of Damascene’s methodology, it became clear to me that the issue is a shift from content to form of belief. Since, psychologically, belief is not truth, but is fiction, the free manifestation of the individual is in the form, not in the content. (In earlier volumes, I have described this issue as man’s greatest media revolution, beyond the Gutenberg revolution, for reopening the medium of the spirit world.) What the spirit is apart from particular contents cannot be dictated by a pope, or by any external control. It is a non-delegatable most personal experience of an individual. I cannot, for example, delegate somebody tasting my food, drinking my wine, my looking at the beautiful landscape, etc. One could label that the fallacy of content belief, the dyslogical brainwash farce of New Testament heresy. The essential content of spirituality, according to this insight, is only one’s unmediated own personal field awareness of the Divine.

Concerning the non-original and receptive nature of Damascene’s writing, Louth explains on p. 37:

“This, I think, is worth noting: John's *The Fountain Head of Knowledge* is not really a proto-scholastic summary, as it is often taken to be; rather, it is concerned with shaping and moulding the monastic vocation of its readers, or, more widely, with defining what it is to be a Christian, understood less as a set of beliefs (despite the high doctrinal content) than as a way of life.”

In that vein, much of the Johannine Turn of Byzantium, versus the Scholastic Turn of the west, has spoken through the preserver and summarizer of tradition, John Damascene. It is a foremost significant point for the answer in quest in this book. It can also guide us when selecting new texts to take the place of the discredited old texts. The main method in John’s employ to make that point, just short of the threshold of stating it directly and boldly, is the use of Aristotelian logic, and good Hellenic philosophical text organization, in his Fountain of Knowledge, while scripting in his book in formal ways a Christianity that speaks to the higher levels of the reader’s mind. All I would like to add to the last quoted sentence of Louth is: “... and as a way of believing.”

The system, Apollonius of Tyana, and particularly the system, Pistis Sophia, (see briefly below) are non-authoritarian and inspirational texts for finding one’s own spiritual way of life, and of believing. They are not tainted by the New Testament’s, and dogmatic church Christianity’s, fallacy of content belief. They are guides to form belief of uplifting personal vision of the Divine in its eternal golden lightful beauty of the Good. The first proponent of this was Plato in the anti-pagan drive of his classical Athenian school of philosophy. When the curtain of heresy came down, why were the philosophers muzzled, and Plato’s school eventually closed?

(chapter 4, session 2: 2016-08-12)

5

Questions About Apollonius of Tyana

1. Did a supernaturally endowed man live in the first century A.D.?
2. Was he, written up in a heavily fictionalized form, Jesus Christ?

It is quite clear that Apollonius of Tyana is a fiction. That does not mean that it is a fully unreal fiction since it overlaps into mythology, an ancient genre of memorializing oral knowledge as part of a narrative.

Like the last part of the *Urantia Book*, the novel from late antiquity about a person like Jesus takes the reader roughly through those biographical stages as known from Gospel literature. The epistles of Apollonius of Tyana are more similar to those of St. Paul. They would have been written after the Crucifixion, and thus move into the period outside the scope of the Gospel literature that is covered by the *Pistis Sophia* and the *Books of Jeu* (below, chapter 7).

Here is some literature:

Philostratus; *Life of Apollonius of Tyana*; volumes 1, 2; Greek, English (Conybeare); Loeb Classical Library 1912, at the end of volume 2 are the epistles. The Loeb Classical Library published a new three volume critical edition by Prestige Jones in 2005 and 2006. The principal text (vols. 1, 2) of it is abridged. Conybeare's translation has been criticized as brushing Philostratus' Greek text towards a "Jesus" version of Apollonius.

Ewen Bowie, Jas' Elsner (editors); *Philostratus*; New York 2009.

Kristoffel Demoen, Danny Praet (editors); *Theios Sophistes, Essays on Flavius Philostratus' Vita Apollonii*; Leiden, Boston 2009

David S. du Toit; *Theios Anthropos: Zur Verwendung von θεῖος ἄνθρωπος und sinnverwandten Ausdrücken in der Literatur der Kaiserzeit*, (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe); Tübingen 1997

Jaap-Jan Flinterman; *The ubiquitous 'Divine Man'*; in: *Numen* 1996, volume 43, pp. 135-154

Elwyn Jones; *The concept of the ΘΕΙΟΣ ἄνθρωπος in the Greco-Roman world with special reference to the first two centuries A.D.*; 1973; Durham e-theses

Adam M. Kemezis; *Greek Narratives of the Roman Empire under the Severans, Cassius Dio, Philostratus and Herodian*; Cambridge 2014

Walter K. Liefeld; *The Hellenistic "Divine Man" and the Figure of Jesus in the Gospels*; in: *JETS* 1965, volume 16, issue 4, pp. 195-205

G.R.S. Mead; *Apollonius of Tyana, The Philosopher-Reformer of the First Century A.D.*; A Critical Study of the Only Existing Record of His Life with Some Account of the War of Opinion Concerning Him and an

Introduction on the Religious Associations and Brotherhoods of the Times and the Possible Influence of Indian Thought on Greece; London, Benares 1901

A tentative assessment is that the god-man myth does not derive from pagan Graeco-Roman mythology. Mythology (Homer, Hesiod, Apollonius of Rhodes) kept gods and men neatly separated. The mythological combination type, the hero (Herakles, Perseus, and a list of some two dozen others in classical hero cult) does not well fit the Apollonius narrative, which shows an anti-heroic magician and thinker with individual traits. Even in the new type of third century literature (A. Kemezis), the figure of Apollonius stands out unique. That makes it feel like something was behind it, a sentiment often voiced. I would count Elwyn Jones among those who hold this sentiment due to the way how he handles the issue in his long and detailed thesis.

On p. 115, Jones starts a brief section on something that sounds strange coming from classical mythology. As his section caption reads: "Close Relationship with God". The short discussion is sketchy, but the critical point is interesting enough. Classical heroes always had their specific anthropomorphic deity of contact, unlike Apollonius whose religious views and pronouncements fit in a non-anthropomorphic monotheistic schema, called by Jones, p. 116, "the divine". A Hellenistic description for the divine man was "Son of God" (Liefeld), a name which fits anthropomorphic pagan monotheism and was propagandistically used by the later heretic New Testament monster Church to justify its thousands of murders.

The pursuit of this question needs to consider that, for Philostratus, Apollonius was not merely a human (worshipper), but was a divine human, or even, (a) god (theos). (du Toit, pp. 276 sqq.) The unanswered question is: Can (a) god be pagan? Or, with a different emphasis, what religion does God have? There are no answers to these questions that can be verbalized. Again, this type stands clearly outside of the "hero" type of classical mythology. The interest of Apollonius is apparently not religion but is wisdom, pure and applied, and the pursuit of divine (spiritual) knowledge, for which the dominant metaphor of India in Philostratus' narrative stands, again a most Un-Hellenic motive. There are many parallels with Jesus' life of tradition, and even more questions that are open.

6

Hesychasm as Aristotelian Metaphysics

I gave general remarks above plus a recent book on Aristotle's Metaphysics, book lambda, as a starting point (above, p. 13, by Horn). I have nothing to add to the sum of what has already been said in this book, without merely repeating the text of Aristotle Metaphysics, book lambda, which is also, in English translation, on the net. Hesychasm (Palamism) is the Byzantine science of resonant human field perception, based on of Aristotle's Metaphysics, especially book lambda, and much ancient elite occult knowledge dealing with the henotheistic Pantheon of highly advanced beings. The strand of energies and essences (translated terms from classical Greek, translations with question marks) has continuity throughout Byzantine intellectual history, originating in the Pre-Socratic philosophers, Plato, and especially Aristotle, in his Metaphysics, book lambda. It is often overlooked that book lambda is not only about the Unmoved Moving but also speaks about energies. A history of Aristotelianism in Byzantium still needs to be written. These aspects should form the organizing spine of such a future analytical narrative.

An interesting question is, would modern science have more to say about this. The answer is, yes.

A research frontier is the Förster resonance energy transfer (FRET); see: Igor Medintz, Niko Hildebrandt (editors); FRET – Förster Resonance Energy Transfer, From Theory to Applications; Weinheim 2014. There are various names of related phenomena; the name given here is the one that is also used as the name of a Wikipedia article. The mechanism is known as radiationless. It could also be described as ultraweak. Theory postulates a virtual photon as transmitter that cannot be observed and violates the conservation of energy. Interest in this phenomenon has grown exponentially over the past years especially in biosciences (Medintz-Hildebrandt). The phenomenon is experimentally confirmed. The current assumption of it being radiationless is outside the boundaries of known physics. A better assumption at present is that we don't know too much about this yet. The relevance for the principles of spiritual science is that fields and resonances are of biological importance. There is proximity to a censored branch of biology, namely biophotons after Fritz-Albert Popp. Experimental biology is apparently approaching the censored topic under different labels, with interesting results along the lines of H.S. Burr of a manifesting and controlling blueprint behind the body. Photons are the particle aspect of the electromagnetic radiation spectrum and its fields (not the magnetic field component).

There is a Christian tradition of "spiritual senses" (with similar traditions in Buddhism and other systems), see: Paul L. Gavrilyuk, Sarah Coakley (editors); *The Spiritual Senses: Perceiving God in Western Christianity*; Cambridge 2011. The last article (#16) is on modern analytical philosophers who deal with the subject. The book is in the humanities; it is not a science book.

The modern scientific approaches to this question fall under the heading of transpersonal psychology. A specialized research laboratory, the Robert A. Monroe Institute in Virginia, U.S.A., uses the heading of astral

travel, part of parapsychology. A precise experimental basis is found in the laboratory parapsychology after Giuseppe Calligaris (see at the beginning of my vol. 1). The best modern term for spiritual senses is “astral senses” (which are senses of the astral body, or soul). See, for example: Steven Graf, Ph.D.; *Analyzing Results from the Remote Viewing Practicum*; in: Hemi-Sync® Journal, 2002, volume 20, issue 4, online at: <https://www.monroeinstitute.org/article/2700>

That is a scientifically verified case of field perception. Of course, it is not “evidence” for anyone who does not want to believe it, because evidence, apart from “a piece of evidence”, always requires a person to believe it before it actually becomes evidence (objective and subjective element of the evidence concept).

The strange thing about consciousness is that it is not a material thing – consciousness is a field. Whenever we perceive anything, we always perceive it through a field that we name consciousness. The only thing that consciousness directly perceives is other fields (of light, of sound, etc.) that transmit information. Thus, in reality, all perception is field perception. Background: Peter Russell (former Cambridge scientist); *From Science to God, The Mystery of Consciousness and the Meaning of Light*; Novato 2003.

Expanded states of consciousness come hand-in-hand with expanded perception. Seeing auras around humans, animals, plants, and minerals can be trained, for example. Vice versa, awareness can be lowered, for example by addictions. This can merely be mentioned here. Perception through the sensory channels of the physical body is not so much perception, as it is filtering of perception by change of awareness, dependent on health, cultural conditioning, and ego defence mechanisms (EDM). Much of what is called astral or spiritual perception is best understood as sentience (or: clairsentience), a focussed emotional awareness that is different from any of the filtered physical senses. Clairsentience is the sense of the awakened heart chakra. The third eye chakra, when awakened, gives clairvoyance. The awakened throat chakra gives telepathy. Limited aspects of clairsentience can also be located in the hand chakras, for example in Reiki, where, when activated by Reiki initiations, it can be measured through its biomagnetic field. The first measurements (Zimmermann) are verifiable, see: Margaret M. Moga; William F. Bengston; *Anomalous Magnetic Field Activity During a Bioenergy Healing Experiment*; in: Journal of Scientific Exploration, 2010, volume 24, issue 3, pp. 397-410.

Any translator who wants to give the Greek term “energeia” a good and valid modern rendition in English is well advised to familiarize herself, or himself, with the parallel track twin development of spiritual science, namely energy medicine science. In Aristotelian Metaphysics, the term is translated as “act” or similar. In Hesychasm, the Greek comes over in English translation as “energy”. That multiplicity of terms for one and the same Greek term is confusing and reveals a lack of insight into the basics of what the Greek term meant. The western medieval position of Thomas Aquinas was exoteric Aristotelian, unlike in Byzantium due to the akroamatic Aristotelian Hesychast position which predates the modern bioenergetics frontier. The best English rendition of the akroamatic connotation might be: “Qi energy” (or: “Prana”).

After H.S. Burr, it is becoming recognized that bioelectrical fields with a memory (Burr said “blueprint”) play a role for regeneration, separate and distinct from genetics. This area is emerging as a new specialist area between electrical science and the life sciences. An overview is: Paul J. Rosch MD (editor); *Bioelectromagnetic and Subtle Energy Medicine*; 2nd edition, Boca Raton 2015. A specialized research item, rather arbitrarily selected off the internet as a sample specimen, is: Scott Stewart et al.; *Bioelectricity and epimorphic regeneration*; in: BioEssays 29:1133–1137 (2007). From the Summary: “Numerous reports indicate that, in fact, steady, weak bioelectric fields are observed throughout biology and function during diverse biological processes, including development.” That is the microbiological twin of macrobiological spiritual science.

7

Questions About the Pistis Sophia

1. Who was the author?
2. What is its message?

The material is on the internet. You decide. I find it unlikely that we would have been left without anything.

There is a recent introduction to the Pistis Sophia in: Erin Evans; *The Books of Jeu and the Pistis Sophia as Handbooks to Eternity; Exploring the Gnostic Mysteries of the Ineffable*; Leiden, Boston 2015. The two books mentioned by Erin Evans are traditionally labelled as Gnostic, even though they differ from other known forms and schools of Gnosticism. They form a group for themselves. Editions of the texts are:

The Books of Jeu and the Untitled Text in the Bruce Codex; text edited by Carl Schmidt; translation and notes by Violet MacDermot; Leiden 1978

Pistis Sophia; A Gnostic Miscellany: Being for the Most Part Extracts from the Books of the Saviour, to which are Added Excerpts from a Cognate Literature. Englished (with an Introduction and Annotated Bibliography) by G.R.S. Mead. A clear type pdf document (396 pp. total) of this can be found on the internet, Celephais Press 2007.

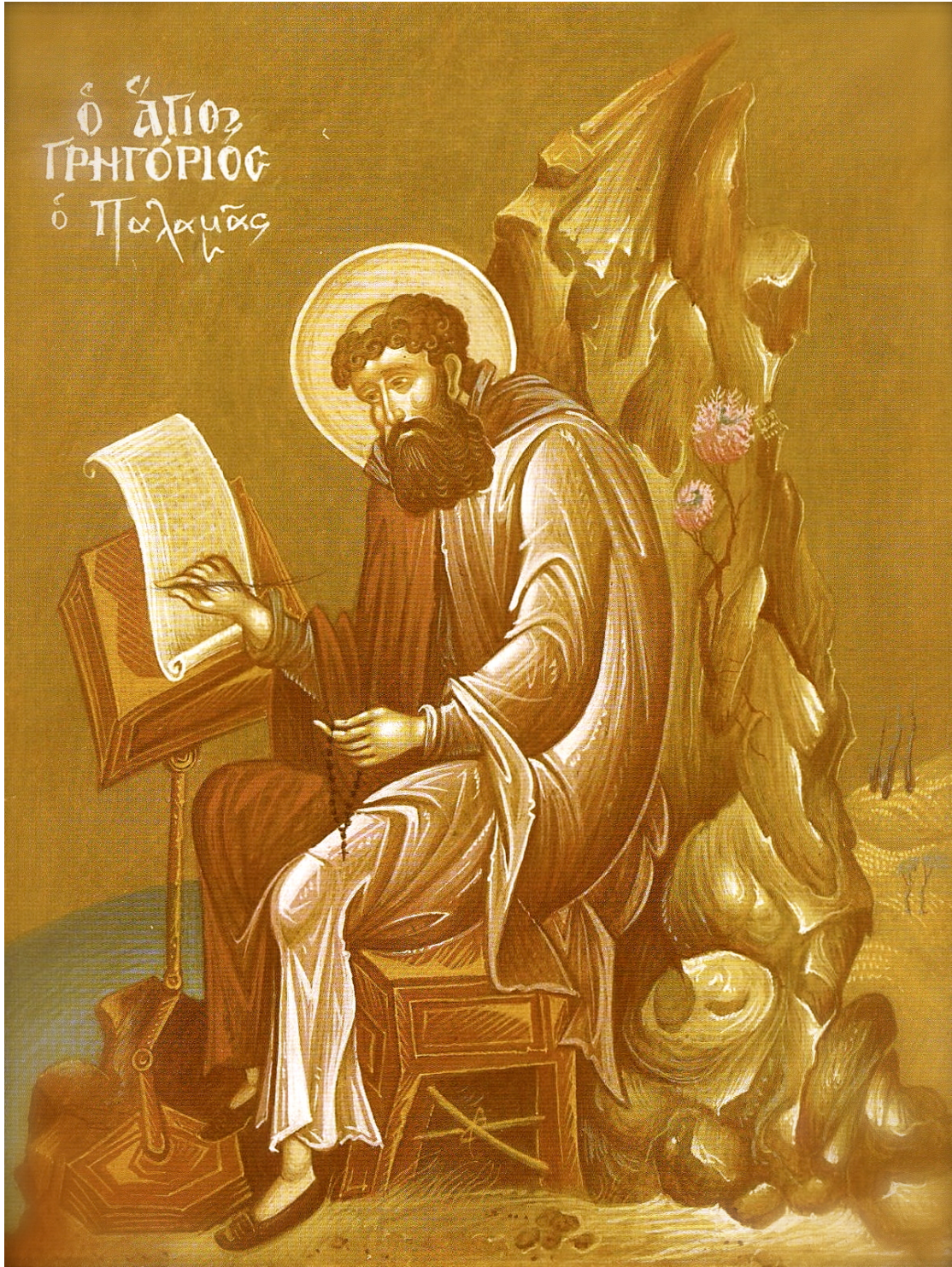
My impression of the mental visual level of the *Pistis Sophia* is that it is high Seraphic. That would speak against the apostolic level as authors. Does it reflect form belief (see at the end of chapter 4 above)? Yes, it reflects form belief to an extremely high degree. It is to my knowledge the key text of non-dogmatic symbolic Christianity on an incredibly high level.

The *Books of Jeu* is a training manual for the mind to accustom to the high symbolic level of the Pistis Sophia. The commentary on the Pistis Sophia by Samael Aun Weor (*Pistis Sophia Unveiled*, also as a pdf on the internet) explains more of the meaning of the text. Weor uses a high level of spiritual concepts to put such a commentary together, such as Karma. The commentary is also sponsored by Yew (Jeu). The fragmentary *Untitled Text in the Bruce Codex* is a dense book of definitions along the lines of a philosophical summary.

My opinion is that the *Pistis Sophia* is an authentic book from the knowledgeable Heavenly being who visited us 2000 years ago, thereby imparting a fraction of his high consciousness upon us. The mission is a New Field Order for this planet and is ongoing, to replace the Matrix of Darkness and the delusional caretaker syndrome of the dark ones in our midst who want to control our free will by hellish dark spirit techniques. The *Pistis Sophia* thus comes down to us with its own set of three companion books.

Stefan Grossmann

Notes on St. Gregory Palamas
A Byzantine Saint and Theologian



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St. Gregory Palamas is hard to understand. The reason for this has not yet been discussed. Essentially (no pun intended), the writings of Palamas in the fourteenth century came about under the influence of a bitter theological polemic within the Byzantine learned elite, concerning the ability of man to „get in touch“ (a nice English idiom) with God (an English noun).

Semantics aside, I have come to the conclusion that there is an essential question missing in the late medieval „Palamite“ (or „Hesychast“) controversy at the middle of which St. Gregory Palamas stands. The time was not yet ready for the question to become noticed. The philosophical reflection of the theological knowledge project at the core of religion was not yet sufficiently developed.

Islamic philosophy, in many ways closely related to Byzantine sacred philosophy, has no counterpart for the question. As far as I am aware, it became possible to ask the missing question only in the first half of the twentieth century through the mysterious appearance of the Urantia Book. The question is not directly in the Urantia Book; but through doctrinal combinations of sorts it can emerge from the light that the Urantia Book sheds on certain most fundamental issues of our existence.

The question is: Is God the only eternal being?

According to the Urantia Book, the answer is clearly, no. This follows from the focus of a key concept of the Urantia Book, the concept „absonite“. Its literal meaning is: „without beginning“. In distinction from angels, humans in a part of their being are absonite, that is, without beginning. In Palamite terms of Byzantine orthodoxy that translates into a human as partly an eternal, timeless being without a beginning.

Urantia Book 0:1.12: „Absoniters are not created; they are eventuated – they simply are.“

Urantia Book 0:8.4: „The Creator Sons in the Deity association of God the Sevenfold provide the mechanism whereby the mortal becomes immortal and the finite attains the embrace of the infinite. The Supreme Being provides the technique for the power-personality mobilization, the divine synthesis, of all these manifold transactions, thus enabling the finite to attain the absonite and, through other possible future actualizations, to attempt the attainment of the Ultimate.“

I read the „mortal“ to include humans (who are, after all, mortals). By a mechanism, the mortal becomes „immortal“. I see a clear congruence with the orthodox Byzantine notion of „deification“ (theosis).

If a mortal (in the chosen example of a fourteenth-century Byzantine theological polemic), the philosophically oriented monk Barlaam of Calabria (the adversary of St. Gregory Palamas) did not (or, not yet) participate in what the Urantia Book terms the „absonite“ level of existence, and if Gregory Palamas as a Hesychast had reached an absonite level of existence, two people were engaged, over years, in a polemic of historical fame who had rather drastically different outlooks on ultimate reality.

Barlaam was adamant that it is impossible to experience God in a direct and personal manner. Speaking from his life experience as a mortal, not at an absonite level of existence, he was forthright, speaking what he knew. He was saying as much as that he never had such an experience of a direct and personal presence of God.

Gregory Palamas, on the other side of the polemic, was equally adamant that, yes, it is possible to experience God in a direct and personal manner. Granted that Palamas had made such experiences, most likely in his dealings with Hesychasm (with the Jesus prayer, a practice of mystical union), Palamas was equally as forthright as his adversary Barlaam in claiming the opposite of what Barlaam was saying.

Both of the contestants thus were, as far as we can tell, subjectively truthful in their convictions, and in their statements arising from their convictions. Their mistake was to assume that their own experience, either the negative or the positive experience, was shared by everybody else.

From the experience of history, it is resonable to conclude that different people have vastly different experiences, or non-experiences, of the Absolute. The polemic of Barlaam of Calabria and St. Gregory Palamas thus has no generally valid single answer. This is illustrated by another quote from the Urantia Book:

0:8.5: „The organization of these future universes of the primary, secondary, tertiary, and quartan space levels of progressive evolution will undoubtedly witness the inau-guration of the transcendent and absonite approach to Deity.“

I have called this principle the „relativity of the Absolute“. An earlier term is, „anthropic principle“ (Teilhard de Chardin).